National Anti-Slavery Standard.

VOL. XVII. NO. 51. NEW YORK, SATURDAY, MAY 9, 1857. WHOLE NO. 883.

National Anti-Slavery Standard.

PUBLISHED WEEKLY, ON SATURDAY,

AT TWO DOLLARS PER ANNUM,

BY THE

AMERICAN ANTI-SLAVERY SOCIETY,

At its Office, 138 Nassau St., New York,

AND AT THE OFFICE OF THE

PENNSYLVANIA ANTI-SLAVERY SOCIETY,

31 *North Fifth St., Philadelphia.*

Advertisements inserted at $1 per square for the first insertion, and 25 cents for every subsequent one. For advertisements less than a square, 50 cents for each insertion.

NORRIS & JOHNSTON, PRINTERS.

Pro-Slavery.

SOUTH-SIDE VIEW OF THE GOLDEN RULE.

REV. F. A. ROSS, D.D., TO REV. ALBERT BARNES.

From The Christian Observer.

REV. ALBERT BARNES— *Dear Sir:* The argument against slaveholding founded on the Golden Rule is the strongest which can be presented, and I admit that, if it cannot be perfectly met, the master must give the slave liberty and equality. But if it can be absolutely refuted, then the slaveholder, in this regard, may have a good conscience, and the Abolitionist has nothing more to say. Here is the rule:

"Therefore, all things whatsoever ye would that men should do to you, do ye even so them: for this is the law and the prophets."—*Matthew* vii.: 12.

In your "Notes" on this passage you thus write: "This command has been usually called the Saviour's *Golden Rule*, a name given to it on account of its great value. *All that you* EXPECT OR DESIRE *of others, in similar circumstances,* DO TO THEM."

This, sir, is your exposition of the Saviour's rule of right. With all due respect, I decline your interpretation. You have missed the meaning by leaving out ONE word. Observe, you do not say all that you OUGHT to *expect* or *desire*, &c., THAT *do to them.* No. But you make the EXPECTATION OR DESIRE *which every man* ACTUALLY HAS, *in similar circumstances,* THE MEASURE *of his* DUTY *to every other man.* Or, in different words, you make, without qualification or explanation, the MERE EXPECTATION OR DESIRE which every man, with no instruction or any sort of training, wise or simple, good or bad, heathen, Mohammedan, nominal Christian, WOULD HAVE, *in similar circumstances,* THE LAW OF OBLIGATION, *always binding* upon him, TO DO THAT SAME THING *unto his neighbour!*

Sir, you have left out *the very idea* which contains the sense of that Scripture. It is this: Christ, in his rule, *presupposes* that the man to whom he gives it *knows*, and from the Bible (or Providence, or natural conscience, *so far as in harmony* with the Bible), the *various relations* in which God has placed him, and the *respective duties* in those relations. I. e., the rule *assumes* that he KNOWS what he OUGHT to *expect* or *desire*, in similar circumstances.

I will test this affirmation by several and varied illustrations. I will show how Christ, according to your exposition of his rule, speaks on the subject of *revenge, marriage, emancipation, the fugitive from bondage*, and how he truly speaks on these subjects:

REVENGE—RIGHT, ACCORDING TO YOUR VIEW OF THE GOLDEN RULE.

Indian and Missionary—Prisoner tied to a Tree, stuck over with Burning Splinters.

Here is an Indian torturing his prisoner. The missionary approaches and beseeches him to regard *the Golden Rule.* "Humph," utters the savage, "Golden Rule! what's that?" "Why," says the good man, "all that you *expect* or *desire* of other Indians, in similar circumstances, do you even so to them." "Humph," growls the warrior with a smile, "Missionary—good—that's what I do now. If I was tied to that tree, I would *expect* and *desire him* to have *his* revenge, to do to me as I do to him, and I would sing my death song as he sings his; missionary, your rule is Indian rule—good rule, missionary—humph." And he sticks more splinters into his victim, brandishes his tomahawk and yells.

Sir, what has the missionary to say, after this perfect proof how you have mistaken the great law of right? Verily, he finds that the rule, with your explanation, tells the Indian to torture his prisoner. Verily, he finds that the wild man has the best of the argument. He finds he had left out the word OUGHT, and that he can't put it in until he teaches the Indian things which as yet he don't know. Yea, he finds he gave the commandment too soon, and that he must begin back of that commandment, and teach the savage God's ordination of the relations in which he is to his fellow-men, before he can make him comprehend or apply the rule as Christ gives it.

MARRIAGE—VOID, UNDER YOUR INTERPRETATION OF THE GOLDEN RULE.

Lucy Stone and Moses—Lady on Sofa, having just divorced herself—Moses, with the Tables of the Law, appears—She falls at his feet, and covers her face with her hands.

This woman, everybody knows, was married some time since, after a fashion—that is to say, protesting publicly against all laws of wedlock, and entering into the relation so long only as she or her husband might continue pleased therewith.

Very well. Then I, without insult to her or offence to my readers, suppose that, about this time, she has shown her unalienable right to liberty and equality by giving her husband a bill of divorcement. Free again, she reclines on her couch, and is reading *The Tribune.* It is mid-day; but there is a light, above the brightness of the sun, shining round about her. And *he* who saw God on Sinai stands before her, the glory on his face and the tables of stone in his hands. The woman falls before him, veils her eyes with her trembling fingers, and cries out, "Moses, O! I believed 'till now that thou practised deception, in claiming to be sent of God to Israel. But now I know thou didst see God, in the burning bush, and heard him speak that law from the holy mountain. Moses, I know . . . . I confess . . . ." And Moses answers and says unto her, "Woman, thou art one of a great class in this land who claim to be more just than God, more pure than their Maker, who have made their inward light their God. Woman, thou, in '*convention,*' hast uttered, *Declaration of Independence* from man; and, verily, thou hast asserted this claim to equality and unalienable right, even now, by giving thy husband his bill of divorcement, in thy sense of the Golden Rule. Yea, verily, thou hast done unto him all that thou *expectedst* or *desiredst* of him, in similar circumstances. And now thou thinkest thyself free again. Woman, thou art a sinner. Verily, thine inward light and declaration of independence and Golden Rule do well agree, the one with the other. Verily, thou hast learned of Jefferson and Channing and Barnes; but, woman, notwithstanding thou hast sat at the feet of these wise men, I, Moses, say thou art a sinner, before the law, and the prophets, and the Gospel. Woman, thy light is darkness, thy declaration of equality and right is vanity and folly, and thy Golden Rule is license to wickedness.

"Woman, hast thou ears? Hear. I, by authority of God, ordained that the man should rule over thee. I placed thee, and children, and men servants, and maid servants, under the same law of subjection to the government ordained of God in the family, the state. I, for a time, sanctioned polygamy and made it right. I, for the hardness of men's hearts, allowed them and made it right to give their wives a bill of divorcement. Woman, hear. Paul, having the same spirit of God, confirms my word. He commands *wives* and children, and servants, after this manner, 'Wives, submit yourselves unto your own husbands, as it is fit in the Lord; children, obey your parents in all things, for this is well pleasing unto the Lord; servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God.' Woman, Paul makes *that rule* the same, and *that submission* the same. The *manner* of the rule he varies with the relations. He requires it to be in the *love* of the husband, even as Christ loved the Church—in the *mildness* of the father, not provoking the children to anger, lest they be discouraged—in the *justice and equity* of the master, knowing that he also has a master in Heaven (Colossians). Woman, hear: Paul says to thee, the man *now* shall have one wife, and he *now* shall not give her a bill of divorcement, save for crime. Woman, thou art not free from thy husband. Christ's Golden Rule must not be interpreted by thee as a Barnes has rendered it. Christ *assumes* that thou *believest* God's truth, that thou *knowest* the relation of husband and wife, and the *obligations and rights* of the same, *as in the Bible; then,* in the light of this *knowledge,* verily thou art required to do what God says thou *oughtest* to do. Woman, thou art a sinner. Go, sin no more. Go, find thy husband; see to it that he takes thee back. Go, submit to him, and honour him, and obey him."

EMANCIPATION—RUIN—GOLDEN RULE, IN YOUR MEANING, CARRIED OUT.

Island in the Tropics—Elegant houses falling to decay—Broad fields abandoned to the forest—Wharves grass-grown—Negroes relapsing into the savage state—A dark cloud over the island, through which the lightning glares, revealing, in red writing, these words: "*Redeemed, regenerated and disenthralled by the irresistible genius of universal emancipation.*" (Gospel according to Curran and the British Parliament.)

Jamaica, sir, to say nothing of St. Domingo, is an illustration of your theory of the Golden Rule in negro emancipation. You tell the Southern master that all he would *expect* or *desire*, if he were a slave, he must do unto his bondman—that he must not pause to ask whether the relation of master and slave be ordained of God or not. No. You tell him, *if* he would *expect* or *desire* liberty, were he a slave: *that* settles the question as to what he is to do! He must let his bondman go free. Yea, *that* is what you teach; because, the moment you put in the word OUGHT, and say all that you OUGHT to *expect* or *desire*, i. e. all that you *know* God commands you to *expect* or *desire*, in your relations to men, *as established by Him,* THAT *do to them.* Sir, when you thus explain the Golden Rule, then your argument against slaveholding, so far as founded on this rule, is at once arrested; it is stopped short, in full career; it has to wait for reinforcement of FACT, which may never come up. For suppose the FACT to be that the relation of master and slave is one mode of the government ordained of God. Then, sir, the master, *knowing that* FACT, and *knowing* what the slave, *as a slave,* OUGHT to *expect* or *desire*, he, the master, then FULFILS THE GOLDEN RULE when he does that unto his slave which, in similar circumstances, he OUGHT to expect *to be done unto himself.* Now comes the question, OUGHT he, then, to *expect* or *desire* liberty and equality? THAT is the question of questions on this subject. And, without hesitation, I reply, The Golden Rule DECIDES *that question,* YEA OR NAY, *absolutely* and *perfectly,* as God's word or providence shows that the GOOD *of the family, the community, the state* REQUIRES that the slave IS OR IS NOT *to be set free and made equal.* THAT GOOD, *as God reveals it,* SETTLES THE QUESTION.

Let the master, then, see to it how he hears God's word as to THAT GOOD. Let him see to it how he understands God's providence as to THAT GOOD. Let him see to it that he makes no mistake as to THAT GOOD. For God will not hold him guiltless, if he will not hear what he tells him, as to THAT GOOD. God will not justify him if he has a bad conscience or blunders in his philosophy. God will punish him if he fails to bless his land, by letting the bond go free, when he OUGHT to emancipate. And God will punish him if he brings a curse upon his country, by freeing his slave, when he OUGHT NOT to give him liberty.

So, then, *the Golden Rule does not,* OF ITSELF, *reveal to man at all what are his* RELATIONS *to his fellow-men; but it tells him what he is to* DO, *when he* ALREADY KNOWS THEM.

So, then, you, sir, cannot be permitted to tell the world that this rule must emancipate all the negro slaves in the United States—no matter how unprepared they may be—no matter how degraded—no matter how unlike, and unequal, to the white man, by creation—no matter if it be a natural and moral impossibility—no matter—the Golden Rule must emancipate—by authority of the first sentiment of the Declaration of Independence, and by obligation of the great law of liberty—the intuitional consciousness of the eternal right!

No. The Rule, as said, *presupposes* that he who is required to obey it does already *know* the relations in which God has placed him, and the respective duties in those conditions. Has God, then, established the relations of husband and wife, parent and child, master and slave? Yes. Then the command comes. It says to the husband: To aid you in your known obligation to your wife—to give you a lively sense of it—suppose yourself to be the wife; whatsoever, therefore, you OUGHT, in that condition, to *expect* or *desire*, that, as husband, do unto your wife. It says to the parent: Imagine yourself the child; and whatsoever, as such, you OUGHT to *expect* or *desire, that,* as parent, do unto your child. It says to the master: Put yourself in the place of the slave; and whatsoever you OUGHT, in that condition, to *expect* or *desire, that,* as master, do unto your slave. Let husband, parent, master, *know* his obligations from God, and obey the Rule.

FUGITIVE SLAVES—OBEYING THE GOLDEN RULE UNDER YOUR VERSION.

Honourable Joshua R. Giddings and the Angel of the Lord—Hon. Gentleman at Table—Nine Runaway Negroes dining with him—The Angel, uninvited, comes in and disturbs the Feast.

Giddings has boasted, in Congress, of having had nine fugitive slaves to break bread with him at one time. I choose, then, to imagine that, during the dinner, the angel, who found Hagar by the fountain, stands suddenly in the midst, and says to the negroes, "Ye slaves, whence come ye? and whither will ye go?" And they answer and say, "We flee from the face of our masters. This Abolitionist told us to kill, and steal, and run away from bondage; and we have murdered, and stolen, and escaped. He, thou feest, welcomes us to liberty and equality. We *expect* and *desire* to be members of Congress, Governors of States, to marry among the great, and one of us to be President. Giddings and all Abolitionists tell us that these honours belong to us equally as to white people, and will be given under the Golden Rule." And the angel of the Lord says to them, "Ye slaves, return unto your masters, and submit yourselves under their hands. I sent your fathers and I send you into bondage. I mean it unto good, and I will bring it to pass, to save much people alive." Then, turning to the tempter, he says: "Thou, a statesman! thou, a reader of my Word and Providence! why hast thou not understood my speech to Hagar? I gave her a slave to Sarah. She fled from her mistress. I sent her back. Why hast thou not understood my word, four thousand years ago, that *the slave shall not flee from his master?* Why hast thou also perverted my law in Deuteronomy? (23: 15, 16.) I say therein, 'Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: be shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates, where it liketh him best: thou shalt not oppress him.' Why hast thou not known that I meant the *heathen slave,* who escaped from his *heathen master?* I commanded Israel, in such case, not to hold *him* in bondage. I made this specific law for this specific fact. Why hast thou taught that, in this commandment, I gave license to all men servants and maid servants in the whole of Israel to run away from their masters? Why hast thou thus made me, in one saying, contradict and make void all my laws wherein I ordained that the Hebrews should be slave-owners, over their brethren during years, and over the heathen forever? Why hast thou, in all this, changed my Golden Rule? I, in that rule, *assume* that men *know,* from Revelation and Providence, the relations in which I have placed them, and their duties therein. I then command them to do unto others what they thus *know* they *ought* to do unto them, in these relations; and I make the obligation quick and powerful, by telling every man to imagine himself in such conditions, and then be will *the better* KNOW '*whatsoever*' he should do unto his neighbour. Why hast thou made void my law by making me say, 'All that thou *expectest* or *desirest* of others in similar circumstances do to them.' I never imagined to give such license to folly and sin. Why hast thou imagined such license to iniquity? Verily, thou tempter, thou hast, in thy Golden Rule, made the slaves thieves and murderers, and art now eating with them the bread of sin and death.

"Why hast thou tortured my speech wherein I say that I have made of *one blood* all nations of men to mean that I have created all men equal, and endowed them with rights unalienable, save in their consent? I never said that thing! I said that I made all men to descend from *one parentage!* That is what I say in that place! Why has thou tortured that plain truth? Thou mightest as well teach that all 'the moving creatures that have life, and fowl that fly above the earth in the open firmament of heaven,' are *created equal,* because I said I brought them forth *of the water*—thou mightest as well say that 'all cattle, and creeping things, and beasts of the earth,' *are created equal,* because I said I brought them forth *of the earth*—as to affirm the *equality of men,* because I say they are *of one blood.* Nay, I have made men unequal as the leaves of the trees, the sands of the sea, the stars of heaven. I have made them so in harmony with the infinite variety and inequality in everything in my creation. And I have made them unequal in my *mercy.* Had I made all men equal in attributes of body and mind, then *unfallen man* would never have realized the varied glories of his destiny. And had I given *fallen man* equality of nature and unalienable rights, then I had made the earth an Aceldama and valley of Gehenna. For what would be the *strife* in all the earth among men equal in body and mind, equal in power, equal in depravity, equal in will, each one maintaining rights unalienable? When would the war end? Who would be the victors where all are giants? Who would sue for peace where none will submit? What would be *human social life?* Who would be the weak, the loving? Who would seek or need forbearance, compassion, self-denying benevolence? Who would be the grateful? Who would be the humble, the meek? What would be *human* virtue, what *human* vice, what *human* joy or sorrow? Nay, I have made men *unequal,* and given them *alienable rights,* that I might INSTITUTE HUMAN GOVERNMENT and reveal HUMAN CHARACTER.

"Why hast thou been willingly ignorant of these first principles of the oracles of God, which would have made thee truly a Christian philosopher and statesman?"

FUGITIVE SLAVE—OBEYING THE GOLDEN RULE AS CHRIST GAVE IT.

Rev. A. Barnes and the Apostle Paul—Minister of the Gospel in his Study—Fugitive Slave, converted under his Preaching, inquiring whether it is not his duty to return to his Master—Paul appears, and rebukes the Minister for wresting his Gospel.

With all respect and affection for you, sir, I imagine a slave, having run away from his master and become a Christian under your preaching, might, with the Bible in his hands and the Holy Spirit in his heart, have, despite your training, question of conscience whether he did right to leave his master, and ought not to go back. And I think how Paul would listen, and what he would say, to your interpretation of his Epistle to Philemon. I think he would say:

"I withstand thee to thy face, because thou art to be blamed. Why hast thou written, in thy '*Notes,*' that the word I apply to Onesimus may mean, not *slave,* but *hired servant?* Why hast thou said this in unsupported assertion? Why hast thou given no respect to Robinson, and all thy wise men, who agree that the word wherein I express Onesimus's relation to Philemon never means a hired servant, but a *slave*—the property of his master—a living possession?

"Why hast thou called in question the fact that Philemon was a slaveholder? Why hast thou taught that if he was a slaveholder when he became a Christian, he could not *continue, consistently,* to be a slave-owner and a Christian—that if he did so *continue,* he would not be in *good standing,* but an *offender* in the Church? (See Notes.)

"I say Philemon was the master of Onesimus, in the real sense of a slave-owner, under Roman law, in which he had the right of life and death over him, being thereby a master in possession of power unknown in the United States. And yet I call Philemon 'Our dearly beloved, and fellow-laborer.' I tell him that I send to him again Onesimus, who had been unprofitable to him in time past, but now, being a Christian, he would be profitable. I tell him I send him again, not a slave (only), but above a slave, a Christian brother, beloved, specially to me, but how much more unto him, both *in the flesh* and in the Lord. Dost thou know, Albert Barnes, what I mean by that word, *in the flesh?* Verily, I knew the things wherein the master and the slave are beloved, the one of the other, in the best affections of human nature, and in the Lord! therefore, I say to Philemon that he, *as master,* could receive Onesimus *as his slave,* and yet as a *brother,* MORE *beloved, by reason of his relation to him as master,* than I could regard him! Yea, verily, and I say to thee, Albert Barnes, thou hast never been in the South, and thou dost not understand and canst not understand the force, or even the meaning of my words, *in the flesh;* i. e., *in the love of the master and the slave to one another.* But Philemon, I knew, would feel its power, and so I made that appeal to him.

"Why hast thou said that I did not send Onesimus back *by authority?* I did send him back by authority; yea, by authority of the Lord Jesus Christ. For it was my duty to send him again to Philemon, whether he had been willing to go or not. And it was his duty to go. But he was willing. So, we both felt our obligations. And, when I commanded, he cheerfully obeyed. What else was my duty and his? Had I not said, in line upon line, and in precept upon precept, 'Servants, obey in all things your masters according to the flesh; not with eye service, as men-pleasers; but in singleness of heart fearing God' (Coloss. 3: 22)? Had not Peter written, 'Servants, be subject to your masters with all fear; not only to the good, and gentle, but also to the froward' (1 Pet. 2: 18)? Onesimus had broken these commandments when he fled from his master. Was it not then of my responsibility to send him again to Philemon? And was it not Christ's law to him to return, and submit himself under his master's hand?

"Why, then, hast thou not understood my speech? Has it been even because thou couldst not *hear* my word? What else has hindered? What more could I have said than (in 1 Tim. 5: 1—5) I do say to rebuke all Abolitionists? Yea, I describe them, I show their principles, as fully as if I had called them by name, in Boston, in New York, in Philadelphia, and said they would live in 1857.

"And yet, thou hast, in thy commentary on my letter to Timothy, utterly distorted, maimed and falsified my meaning. Thou hast mingled truth and untruth so together as to make me say what was not and is not in my mind. For thou teachest the slave, while professing not so to teach him, that I tell him that he is *not* to count his master worthy of all honour—that he *is* to *despise* him—that he is *not* to do him service, as to a Christian, faithful and beloved. No. But thou teachest the slave, in my name, to regard his Christian master an *offender* in the sight of Christ, if he *continues* a slave-owner.

"Thou tellest him to obey *only* in the sense in which he is to submit to injustice, oppression and cruelty, and that he is ever to seek to throw off the yoke, in his created equality and unalienable right to liberty (see Notes).

"This is what thou hast taught as my gospel. But I commanded thee to teach and exhort *just the contrary.* I commanded thee to say after this way, 'Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren, but rather do them service, because they are faithful and beloved, partakers of the benefit. These things exhort and do.'

"Thou, in thy 'Notes,' art compelled, though most unwillingly, to confess that I do mean *slaves* in this place, in the full and proper sense; yea, slaves, under the Roman law. Good. Then, do I, here, tell slaves to count their masters, even when not Christians, worthy of all honour, and, when Christians, to regard them as faithful and beloved, and not to despise them, and to do them service. Yet, after all this, do I say to these same slaves that they have a created equality and unalienable right to liberty, under which, whenever they think fit, I command them to dishonour their masters, despise them, and run away? Sir, I did never so instruct slaves. Nay, I did never command thee so to teach them. But I did and do exhort thee not so to train them. For I said then, and say now to thee 'If any man teach (slaves) otherwise (than to honour their masters, as faithful and beloved, and to do them service), and consent not to wholesome words, even the words of the Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and DESTITUTE OF THE TRUTH, supposing that gain is godliness; from such withdraw thyself.'

"What more could I have said to the Abolitionists of my day? What more can I say to them in this day? *That* which was true of them two thousand years ago is true now. I rebuked Abolitionists then, and I rebuke them now. I tell them, the things in their hearts, the things on their tongues, the things in their hands, are contrary to wholesome words, even the words of the Lord Jesus Christ. Canst thou *hear* my words in this place without feeling how faithfully I have given the head, and the heart, and the words, and doings of the men, from whom thou hast not withdrawn thyself?

"Verily, thou canst not *hear* my speech, and therefore thou canst not interpret my gospel. Thou believest it is impossible that I sanction slavery! Hence it is impossible for thee to understand my words: for I do sanction slavery. How? Thus:

"I found slavery in Asia, in Greece, in Rome. I saw it to be one mode of the government ordained of God. I regarded it, in most conditions of fallen mankind, necessarily and irresistibly part of such government, and therefore as natural, as wise, as good, in such conditions, as the other ways men are ruled in the state or the family. I took up slavery, then, as such ordained government, wise, good, yea best, in certain circumstances, until, in the elevating spirit and power of my gospel, the slave is made fit for the liberty and equality of his master, if he can be so lifted up. Hence I make the RULE of magistrate, subject, master and servant, parent and child, husband and wife, THE SAME RULE, i. e., I make it THE SAME RIGHT in the *superior* to control the *obedience* and the *service* of the *inferior,* bound to obey, whatever the difference in the relations and service to be rendered. Yea, I give *exactly the same command* to all in these relations, and thus, in all my words, I make it plainly to be understood that I regard slavery to be as righteous a mode of government as that of magistrate and subject, parent and child, husband and wife, during the circumstances and times in which God is pleased to have it continue. I saw all the injustice, the oppression, the cruelty masters might be guilty of, and were and are now guilty of. But I saw no more injustice, oppression and cruelty in the relation of master and slave than I saw in all other forms of a rule, even in that of husband and wife, parent and child. In my gospel, I condemn wrong in all these states of life, while I fully sanction and sustain the relations themselves. I tell the magistrate, husband, father, master, how to rule. I tell the subject, wife, child, servant, how to submit. Hence I command the slave not to flee from bondage, just as I require the subject, the wife, the child, not to resist or flee from obedience. I warn the slave, if he leaves his master, he has sinned, and must return. And I make it the duty of all *men* to see to it that *he shall go back.* Hence I myself did what I command others to do. I sent Onesimus back to his master.

"Thus I sanction slavery everywhere in the New Testament. But it is impossible for thee, with thy principles, thy law of reason, thy law of created equality and unalienable right, thy elevation of the Declaration of Independence above the ordinance of God, to sustain slavery. Nay, it is impossible for thee, with thy interpretation of Christ's Golden Rule, to recognise the system of servile labour. Nay, it is impossible for thee to tell *this* slave to return to his master, as I sent Onesimus back. Nay, thou art guided by thy Golden Rule. Thou tellest him that if thou hadst been in his place, thou wouldst have *expected, desired* freedom—that thou wouldst have run away, and that thou wouldst not now return—that thou wouldst have regarded thy created equality and unalienable right as thy supreme law, and have disregarded and scorned all other obligations, as *pretended revelation from God.* Therefore, thou now doest unto him '*whatsoever*' thou wouldst *expect* or *desire* him to do unto thee, in similar circumstances, i. e., thou wouldst tell him he did right to run away, and will do right not to return! This is the Golden Rule. But I did not instruct thee so to learn Christ. Nay, this slave knows thou hast not given him the mind of Christ. Nay, he knows that Christ commands thee to send him to his master again. And thus, do what thou OUGHTEST to *expect* or *desire,* in similar circumstances. Yea, *do now thy duty.* And this slave, like Onesimus, will bless thee for giving him a good conscience, whenever he will return to his obedience. Thus Paul, the aged, speaks to thee."

So, then, the Golden Rule is the whole Bible. Yea, Christ says it is "the law and the prophets." Yea, it is the Old Testament and the New condensed; and with ever increasing glory of Providence, in one sublime aphorism, which can be understood and obeyed only by those who *know* what the Bible or Providence reveals as to man's varied conditions and his obligations therein.

I think, sir, I have refuted your interpretation of the Golden Rule, and have given its true meaning.

The slaveholder, then, may have a good conscience under this commandment. Let him so exercise himself as to have a conscience void of offence towards God and towards men. Yours, &c., F. A. Ross.

Selections.

JOHN JAY versus ROGER B. TANEY.

From The Philadelphia Times.

EVERY schoolboy is familiar with the "*clarum et venerabile nomen*" of John Jay. Every lawyer cherishes the profoundest deference for the learning and authority of him who was selected by Washington to be the first Chief Justice of the United States. Every citizen of the Republic is proud of the illustrious fame of him whose proverbial spotless private life shed lustre upon his splendid public career. John Jay was one of the very purest, noblest and wisest of the fathers of the Revolution and of the earlier days of the Constitution. He was the intimate personal friend and the trusted confidential adviser of Washington. The dignity, integrity and legal erudition of his Chief-Justiceship has never been excelled, even by the powerful genius of the venerable John Marshall or the various culture of the gentle and lamented Story. Chief-Justice Jay was the fit compeer of President Washington. But it were superfluous to prolong eulogy of him whose name and life are one of the most golden charters of our history, and one of the grandest inheritances left to the present.

It is, therefore, with no ordinary pride and gratification that we lay before our readers a letter of John Jay, which, although written years ago, effectually disposes of Mr. Justice Taney and his associates on the bench.

This letter, as its date shows, was written during the controversy which terminated in the Missouri Compromise. But it happens to hit the very point misdecided by the Judges of the present Court. They have given their opinion that Congress cannot control the subject of slavery in the Territories. John Jay considers that the authority of Congress to do so is "*unquestionable.*" They have also given the revolting opinion that *negroes have no rights which white men are bound to respect,* and that our fathers thought so. Judge Taney quotes the Declaration of Independence—the very clause of it cited in Judge Jay's letter—as a proof of this calumny upon the fathers. Mark how John Jay refers to this clause. But to the letter.

"BEDFORD, Westchester Co., N. Y., 17th November, 1819.

"DEAR SIR: I have received the copy of a circular letter, which, as chairman of the committee appointed by the late public meeting at Trenton, respecting slavery, you were pleased to direct to me on the 5th inst.

"Little can be added to what has been said and written on the subject of slavery. I concur in the opinion that it ought not to be introduced nor permitted in any of the *new* States, and that it ought to be gradually diminished and finally abolished in all of them.

"*To me, the constitutional authority of the Congress to prohibit the migration and importation of slaves into any of the States does not appear questionable.*

"The *first* article of the Constitution specifies the legislative powers committed to the Congress. The ninth section of that article has these words: 'The *migration* or *importation* of such persons as any of the *now existing* States shall think proper to admit shall not be prohibited by the Congress prior to the year 1808, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person.'

"I understand the sense and meaning of this clause to be that the power of the Congress, although competent to prohibit such migration and importation, was not to be exercised with respect to the *then* existing States, and then only until the year 1808; but that the Congress were at liberty to make such prohibition as to any *new* State which might in the *meantime* be established. And, further, that from and after *that* period, they were authorized to make such prohibition as to *all* the States, whether *new* or *old.*

"It will, I presume, be admitted that slaves were the persons intended. *The word slaves was avoided, probably, on account of the existing toleration of slavery, and its discordancy with the principles of the Revolution, and from a consciousness of its being repugnant to the following positions in the Declaration of Independence:*

"'We hold these truths to be self-evident: that *all* men are created equal; that they are endowed by their Creator with certain unalienable rights; that among them are life, liberty and the pursuit of happiness.'

"As to my taking an *active* part in 'organizing a plan of cooperation,' the state of my health has long been such as not to admit of it.

"Be pleased to assure the committee of my best wishes for their success, and permit me to assure you of the esteem and regard with which I am, dear sir, your obedient and faithful servant, JOHN JAY.

"To the Hon. Elias Boudinot."

This letter is a precious relic of the venerable past. It is addressed to one who was himself one of the purest and noblest of the sages and patriots of early days.

The words in *italics* were so emphasized by Jay himself. The letter is an exquisite specimen of the clear, transparent, exact, direct and luminous intellect of the first Chief Justice, and of the simple, humane and Christian character of the bosom friend of Washington.

CAPTURE OF AN AMERICAN SLAVER.

From The Falmouth (Jamaica) Post.

ON Thursday last, the 16th inst., the inhabitants of St. Ann's Bay were thrown into a state of considerable excitement by the arrival of a schooner—evidently American—towed into port by her Majesty's brig Arab. It was soon ascertained that the schooner was a slaver, and had on board a large number of captives. It appears that the Captain of the Arab had received information that a bark and schooner were expected in Cuba from the Coast of Africa, each with a cargo of slaves. A strict watch was therefore kept, and on Monday, the 13th inst., a suspicious-looking craft was seen with a full press of sail, making the best of her way to her destined port. She was closely pursued, and the Captain, finding that there was no possibility of escaping from the Arab, deserted her, taking with him in a shallop his crew, money, chronometer and other useful articles. The commander of the Arab dispatched his gunboat, with fifteen men, under the command of his First Lieutenant, with orders for the capture of the shallop. The chase continued for nearly three hours, and, a shot having destroyed the rudder of the shallop, the Captain, who was owner of the slaver, surrendered. Two of his principal slaves and an interpreter were taken from the shallop, and the crew were left in it to make the best of their way to Cuba.

The first lieutenant then boarded the schooner, and found her filled with young Africans, males and females, to the number of 373, no less than 127 having fallen victims to the horrors of the middle passage during a voyage of 29 days. The poor captives were in a wretched condition—all of them were naked—and the greater part seemed to have been half-starved. They were packed closely together, and covered with dirt and vermin. On the arrival of the schooner in St. Ann's Bay, several gentlemen went on board, and their sympathies were excited at the misery they witnessed. Messrs. Bravo & Brother suggested measures which were adopted, and, with their usual liberality, ordered a steer to be killed, and soup prepared for the sufferers; other gentlemen furnished ground provisions, bread, &c., and while the food was being prepared, the whole of the human cargo was brought upon deck and washed, and had blankets given to them until clothing could be procured. Thirty of them were in a dying state, but the most humane attention was paid to them, and up to the time when our informant left St. Ann's Bay they were all alive, and expected to do well. The Hon. Charles Royes, Custos of the Parish, sent off, without loss of time, a despatch to his Excellency the Lieutenant-Governor, acquainting him with all the circumstances connected with the capture, and requesting to be informed whether the captives should be handed over to proprietors of estates who were anxious to procure their services.

The captain of the schooner refused to give his name or the name of the vessel, but stated that he would be a loser of $30,000—a loss which did not cause him much concern, as he had made other and successful trips. A great deal of information, however, has been obtained from the interpreter, who mentioned that several vessels were left on the African coast—that they were to have sailed soon with full cargoes—that, upon an average, two vessels departed weekly, each with 500 to 700 slaves on board—that the trade was rapidly increasing—and that the slaves on being landed in Cuba were worth from $500 to $700 each. With regard to those that were captured in the schooner, there was but one day's supply of provisions on the day of the capture, and so limited was the quantity of food doled out to them during the passage that when they saw the soup, bread, yams, &c., which were sent on board by the gentlemen of St. Ann's, they made a rush to get at them, and it was found necessary to exercise a rigid discipline, in order that the numbers that were most enfeebled should be the first supplied.

The slave schooner has two decks, and between them the captives were packed in such a manner that they had scarcely room to move. During each day of the voyage they sat in a painful posture, eighteen inches only being allowed for each to turn in, and in a deck-room of only 30 feet in length 300 human beings were stowed away, and brought up in platoons once every day to get a small portion of fresh air. The schooner draws but six feet of water, is of great breadth, and flat-bottomed, and was thus built to enable her, in case of pursuit, to run into a port where there is not much depth of water. The interpreter states that when slave-trading captains cannot escape cruisers, they make their way to a particular point of land on the Cuban coast, run the vessels ashore, and leave the slaves to perish. The place alluded to is surrounded with rocks—none but flat-bottomed boats can get in—and the whole of that portion of the coast is blanched with human bones.

The commander of the Arab is in pursuit of the bark that sailed in company with the schooner, and we hope that we shall soon have accounts of her capture.

It now remains to be seen what arrangements will be entered into by the authorities at head-quarters for the proper care and treatment of the unhappy creatures who have been stolen from their families and friends. Will means be adopted to civilize and Christianize them, or will they be left like thousands of their countrymen to live like savages, and in the indulgence of the customs of their native land? The 373 liberated slaves will, of course, be apportioned in lots to the proprietors whose applications are in the office of the Lieutenant-Governor. His Excellency will naturally avail himself of the advice of his Executive Committee, whose duty it will be to insist that the captives be decently and comfortably domiciled—that the terms of their apprenticeship be fixed by Immigration Agents, and bonds entered into for the fulfilment of contracts—that the Immigration Agents have free access to the locations of the apprentices for the purpose of inquiring into their treatment—that provision be made, at the expense of the employers for moral and religious tuition—and also that employers, instead of sending the sick to poor-houses, shall procure the services of medical practitioners, have them attended to in hospitals by competent nurses, and supplied with medicines, and such nourishment as may be essentially necessary. The Immigration Agents should be required to forward to the Governor quarterly reports, stating whether all the conditions of the bonds have been faithfully complied with or not; and if it be found that the employers have failed in the performance of their obligations, the pains and penalties should be enforced. It is only under such restrictions, and with wholesome regulations for the management of these poor Africans, that their settlement in Jamaica will be beneficial to the planters and themselves. There ought not to be a lesser number than forty or fifty apprenticed to an estate, for of all persons in the world there are none who regard national associations more than the "sons and daughters" of that benighted land, which has served to furnish human cattle to professing Christians, owing allegiance to the Catholic Sovereign of Spain.

The first effective blow has been given to the slave trade by the capture of the American schooner which is now in the harbour of the principal town in the parish of St. Ann's; and we hope that it will be followed by the seizure and condemnation of the bark which the Arab is in search of. Let the British Government carry out the suggestions that have emanated from the Anti-Slavery meetings in this Island. Let the gunboats that were built for the prosecution of the war with Russia be engaged in the suppression of the infamous traffic, and the planters of Jamaica and other West India Colonies will soon be able to compete successfully with foreign rivals, who are now amassing immense wealth in consequence of the aid which they receive from the United States of Republican America.

POSITION OF JUDGE McLEAN.

[The editor of *The National Era,* having occasion to explain the grounds upon which he preferred Judge McLean to Fremont as a candidate for President, avails himself of "the opportunity to do justice" to one whom he has "long known and esteemed," and for that purpose makes the following statement.]

JUDGE MCLEAN is not, and has never been, a Know-Nothing, nor was he the candidate of the Know-Nothings. The majority of that class of men in New England and New York preferred Colonel Fremont.

He did not "breathe the breath of life" into the Fugitive Slave Act. He never approved of it. The bill once held up by Daniel Webster in the Senate, during the discussion on the Slave bill, with the remark that he intended or had intended to offer it as an amendment—a bill providing for a jury trial—was the project of Judge McLean. But, the act passed, without the amendment. Judge McLean's circuit embraces precisely those States in which cases under it would be most likely to occur. Such was the fact; and, as a Judge, he was called upon to administer the law. Believing, as we do, that the act is unconstitutional, had we been on the Bench, we would have so declared it. Had Judge McLean believed it unconstitutional, such would have been his declaration. Much as he disapproved of it, however, he believed it constitutional, and, under his oath of office, administered it. We do not advocate his opinion, or defend his course; but he has a right to have his position clearly stated and understood.

In relation to the general doctrines of Liberty, he stands where he has always stood—on the broad principles promulgated by the Republicans. His late elaborate and very able Opinion, dissenting from the Opinion of the majority of the Supreme Court, presents in full the principles in relation to slavery which we heard him declare from the Bench in Cincinnati, fourteen years ago, and which are the groundwork of the Republican party. He has never wavered in the support of them—never compromised them. During the Wilmot Proviso agitation, he was entirely sympathizing with the Non-Extensionists in Congress: he was at no pains to conceal his deep indignation at the repeal of the Missouri Compromise: from the beginning of the Kansas troubles, he has been heart and soul

KANSAS.

ADDRESS OF THE FREE STATE PARTY OF KANSAS.

[The Committee appointed by the Free State Convention held at Topeka on the 10th of March, 1857, have issued an address to the people of the United States and Kansas Territory. It contains a statement of the wrongs suffered by the Free State men since the settlement of the Territory, clearly proving the responsibility of the late Federal Executive and its pro-slavery allies for the bloodshed and civil disorder of the last two years. As our readers are familiar with the facts here detailed, it is only necessary to give the closing passages of the address, which defines the present attitude of the Free State party.]

THE RESIGNATION OF GOVERNOR GEARY.

On the 4th of March Gov. Geary sent on his resignation to Washington. His reasons for this are only too well known. The faithlessness of the Federal Administration; the hostility of the judiciary; the inactivity of the military; the refusal to remove Lecompte; the want of funds, and the development of conspiracies against his life, compelled him to decline. His statements prove the desperation of the pro-slavery leaders who have so long disturbed the peace of the Territory, and must convince even the most skeptical that the half of what the Free State citizens have suffered has not yet been written. If it were but possible for every intelligent elector of our country—either from the North or South—to come out here and examine for himself, listen to the accounts of those who have passed through the fiery ordeal of a two years' residence, and learn from personal observation the truth of what has occurred, loud and deep would be the indignation against the Pro-Slavery party.

Nor were the invading Missourians and Southerners the only opponents with which the Free State men of Kansas were compelled to contend. In defiance of protests, and petitions, and memorials, of the Congressional Committee's report, and detailed statements, substantiated beyond the shadow of a doubt, a Democratic majority in Congress has not only refused to grant the Free State men redress, but even gone so far, in the madness of party zeal, as to ridicule their prayers, to admit Whitfield, the bogus delegate, and to refuse to adopt the Topeka Constitution, which had been endorsed by fully three-fourths of the residents of Kansas.

ATTITUDE OF THE PRESENT ADMINISTRATION IN REFERENCE TO KANSAS.

On the 10th of March a Free State Convention assembled at Topeka, and adopted a platform, which will be found appended to this address. In that platform it will be seen that the Free State men refuse to vote for delegates to a Constitutional Convention under a register act which passed the last bogus Legislature. Late developments have proved the wisdom of this policy; for by the lists of qualified electors returned by the sheriffs of the different Counties, thousands of Free State voters have been ignored, while the names of numerous unknown and mythical individuals are entered as "qualified electors." All the machinery of the election is to be controlled by pro-slavery partisans, and it would be suicidal for the Free State party to go into an election in the face of such odds, and with their past experience.

Although the present Federal Administration owes its success to the impression that prevailed at the North, that the Chief Executive would use his influence and authority towards securing the freedom of Kansas, if such should be the will of the people, we can see as yet no indication of any such policy on the part of Mr. Buchanan, and with moderation, yet firmness, we emphatically protest against the Federal appointments that have been made in the Territory, secured as they have been from the most guilty and obnoxious of our pro-slavery opponents.

Both President Buchanan, in his inaugural, and Gov. Walker, in his letter of acceptance, have pledged themselves to obtain "an open, honest and independent expression of opinion from the *bona fide* residents of Kansas." We look to see this pledge redeemed, and feel satisfied that, if it is, the next delegate to Congress and the next Legislature of Kansas will be preëminently Free State, and that with a free Constitution Kansas will come into the Union.

WHAT THE FREE STATE MEN ASK.

At the municipal election in Leavenworth City, held Monday, April 12, a Free State Mayor was elected by a majority of 184 over all other opponents. This is the first time in the history of the city that a fair vote has been obtained, and the result may be regarded as significant of the pervading opinion in Kansas on the question of freedom or slavery.

Having thus delineated the course of events that have transpired in Kansas—having shown how the Free State party, though embracing more than two-thirds of the actual settlers, have been deprived, through fraud and violence, of any representation in legislative assemblies, and of any voice in the enacting of laws or the selection of territorial officials, and being threatened with the enforcement and adoption of a slave Constitution, by Congress, for Kansas—we appeal with the deepest sincerity and earnestness to the Northern people, without distinction of party or creed, to aid in averting such a national calamity. We ask but that Congress may adopt the Topeka Constitution, which has already passed the House, or that both it and the one that will be adopted by the pro-slavery Convention in September be returned to the people of the Territory, with an enabling act providing for a fair and honest vote of the *bona fide* residents. We ask no more than this—we can ask no less.

None are more devoted to our Union and our Constitution than the Free State citizens of Kansas. For the institutions of our country none can have a deeper or more loyal attachment. But we believe the purity of our institutions can only be preserved by the admission of Kansas as a free State. And such, we are convinced, are the convictions of a large majority of our population. Though the past be voiceful with the wrongs and oppressions to which we have been forced to submit—though the marks of a tyrannous hand with which we have been scourged have not yet been effaced—we can forget it all and forgive, if simple justice be granted us in the future.

We wish but that the slavery or freedom of Kansas may be settled, once for all, by an honest and legal vote of the actual residents, in accordance with the principles of the organic act.

From our new-made homes in the distant West, far from the comforts and conveniences of settled society, yet struggling amid the hardships and difficulties coincident with a border life, and suffering from the trials and sorrows to which we have been particularly subjected, we again appeal to Northern freemen to stand by us in the dark emergency that threatens our future progress and prosperity. Let Northern representatives be instructed to support our righteous prayers and claims, and let the people, in their sovereign capacity, rising in dignity and might, cheer us with their active sympathy and earnest cooperation.

Thus will the schemes and plots of political demagogues be foiled, and the freedom of our new State be attained. To the cause, and for the principles which have become endeared and sanctified through our sufferings, we acknowledge an unwavering devotion. Strong in the confidence of truth, reliant in the sincerity of our purpose, we cheerfully unfold our standard, on which is inscribed our watchword and our motto—"Free Kansas for Free Labour"—to realize which we pledge anew "our lives, our fortunes, and our sacred honour."

JAMES DAVIS, Chairman.

Lyman Allen, N. Y.	J. B. McAfee, Md.
A. Polley, N. Y.	Rev. J. Gilpatrick, Me.
W. W. Ross, Ohio.	J. T. Goodnoe, R. I.
Rev. H. Jones, Penn.	J. A. Wakefield, S. C.
H. Miles Moore, Miss.	A. Lazalere, Miss.
M. J. Parrott, Ohio.	Wm. Mitchell, Conn.
C. F. Currier, Ia.	J. H. Kane, Va.
S. N. Latts, Iowa.	J. P. Mitchell, Texas.
O. B. Holman, Wis.	Rev. W. R. Griffith, Penn.
C. Robinson, Mass.	J. W. Morris, Ia.
Prof. W. Oakley, Del.	B. F. Harding,
Albert A. Griffin, Ga.	L. J. Worden, N. Y.
M. Fenimore, Ia.	J. E. Stewart.
James Blood, Wis.	S. B. Prentiss, Ga.

Rev. C. E. Blood, Ill.

SPEECH OF ACTING-GOVERNOR STANTON AT LAWRENCE.

Correspondence of The Tribune.

LAWRENCE, April 25.

Acting-Gov. Stanton, accompanied by Gen. McLean of the Surveyor-General's Office, came down from Lecompton this afternoon and stopped at the Cincinnati House. It was soon noised about town that, about sundown, Mr. Stanton would address the people in front of the Cincinnati House. Accordingly, at that time, a large concourse assembled to see and hear the new Secretary. Gov. Robinson introduced Mr. Stanton to the assembly, and bespoke for him a patient and respectful hearing. Mr. Stanton commenced by saying that he was not the Governor of the Territory, but only acted in that capacity until the arrival of Mr. Walker. Of Mr. Walker, the actual Governor, he would say that he was one of the most eminent men of the nation—one whose fame was not confined to the limits of his own land—one who, to his own personal knowledge, had, within the last thirty days, received from both Great Britain and France the offer of post as Minister Extraordinary to settle the affairs of Asia (alluding to China, it was supposed)—that land where Adam was made, and whence his posterity had gone out to people the four quarters of the globe. But Mr. Walker had preferred to stay and settle the affairs of this continent. The affairs of Kansas, he proceeded to say, bore an intimate relation to the destinies of the Union, and the Union to the welfare of the entire human family. Passing from Gov. Walker, Mr. Stanton alluded to himself, saying that he was born in the District of Columbia, in the town of Alexandria, not when it was a portion of Virginia, but the property of the Union; his life and training had, however, been in a Southern State, and surrounded by that institution so distasteful to many of his hearers. He would not attempt to conceal the prejudices of his early education and associations, but this much he would say, that, however much he loved the institutions of his native land, he loved the Union still more. If he could only hope that the same moderation, love of justice and peace filled the hearts of those he addressed as filled his own, it would be to him a matter of the greatest satisfaction.

The General Government, he went on to say, had recognised the Territorial Government as the only legitimate government in Kansas, and its laws *must be* obeyed. Here one universal shout went up from the assembled multitude of, *Never!* Never! Gov. Robinson now rose to attempt to restrain the people, but, "No," said Stanton, "I had rather hear you speak that than to keep silent; and I now tell you," he continued, in an extremely excited and angry tone, "that if any man here is prepared to say that he will resist those laws, with that man I declare *war! war to the knife, and war to the hilt!*" The excitement of the multitude was unbounded. The hot Southern blood of the Secretary had led him too far, and he had uttered words calculated to promote anything but peace. He saw he had made a mistake, and went on to repeat some of his language, but now using the expressions of "Federal authority" and "Federal Government"; his audience, however, drew the distinction quite as readily as himself, and numerous voices cried out, "We are ready to obey the United States Government; we always have obeyed it." "Well," said the speaker, "either I have misunderstood you, or you me." The crowd received the remark with laughter, and good humour was again restored. His after remarks, however, showed that there was a pretty fair understanding on both sides. He proceeded, and soon advanced again the obnoxious sentiment that the people must obey the Territorial laws, and again was he greeted with the thundering response from hundreds of voices, "*Never! never!*" The excitement and confusion now became so great that Gov. Robinson arose and addressed the people, hoping that they would patiently listen to Mr. Stanton, and not manifest any disapprobation, as it was better on all hands that we should know precisely what the Territorial Executive intended to do. Cries of "Good, good," "That's right," "Go on, go on," resounded from all sides, and the Secretary, who had now become a little cool, proceeded. He thanked Mr. Robinson for his interference, but thought that there was no need of a mediator between him and the people. He came into the Territory, ten days ago, with no weapon more formidable than a pocket-knife, and he had had no fear in coming to Lawrence except that some scoundrel might rob him on his way for his money, and he had so little of that as to offer but small inducements to a highwayman. He had come to the Territory to see that justice was established. The people should have a fair vote neither Border Ruffianism from Missouri nor Emigrant Aidism from Massachusetts should interfere. Mr. Stanton then branched off into a long episode upon the Indians, the shameful manner in which they had been driven off from their lands, &c., justifying it, however, from the fact that it was "*their destiny.*" Just as though, if a man were *destined* to be murdered, his murderer would therefore be innocent! He wished we would have as much sympathy for the Indian as for the negro.

Next, he favoured us with a sort of "South-side Adams" view of slavery and the negro race. Slavery had elevated them. Two or three hundred years ago, everybody held them, and believed it to be right. In their native land, they were a race of slaveholders, slave-makers and cannibals. By his vote, the negro, neither in any of the States nor in this Territory, should ever be raised to an equality with the white man. Next, Mr. Stanton alluded to his course in Congress and the speech he made on the Kansas-Nebraska bill, in which he prophesied that Kansas would become a free State. He had not come here to fulfil that prediction—*personally*, he should prefer to see the peculiar institution prevail here; but, as a public officer, he was totally indifferent to it.

He maintained that the bogus Legislature was valid, because the Republicans had a majority in the last Congress, and voted money for the expenses of that Legislature; because the people had decided it to be valid in the last election, and the Government at Washington held it to be valid. *The taxes levied by that Legislature*, he expressly stated, *would be collected.* Finally, he closed up by saying that he was not excited, and had not been—was perfectly cool, and had been frank with the people, and they with him. He would confess that he had intended to make his speech to-morrow, and had not properly prepared himself—had been reading Longfellow's Hiawatha, and had marked a passage to commit, but would now ask indulgence to read it. So a candle was brought, and an extract from Hiawatha, exhorting the Indians to bury the tomahawk and live in peace as brothers, closed this remarkable address. I am sorry to say that Mr. Stanton has made here a very unfavourable impression. His speech was, much of it, in wretchedly bad taste, and the tendency of his remarks, with his frequently excited and defiant tone, was most unhappy. I fear we have a fourth-rate man, and Gov. Walker will do well to hasten his arrival here as rapidly as possible, or he may find affairs hopelessly involved. Certainly, Mr. Stanton is a man of no discretion, or he would not have indulged himself in many of his remarks this evening. His assertion that the bogus taxes shall be collected is very significant. Taxation without representation was the occasion of one revolution, and may be of another.

After Mr. Stanton had finished his remarks, Judge Smith, one of the Free State treason prisoners, was called out, and the old man made a gallant and stirring speech. His gray hair fluttered in the wind; and when he avowed his readiness, should the outrages of last year be again attempted, to take his gun and die in his tracks, a thrill of enthusiasm ran through the multitude, and found vent in tumultuous applause.

The people would not disperse without hearing Gov. Robinson, and he addressed them at some length. He was at a loss how to understand Mr. Stanton when he said he should enforce the laws. He alluded to the execution of certain laws last year, by which a hotel was destroyed and printing presses thrown into the river, and dwellings burned. If it was such laws as those that were to be enforced, he would rather die than see it done. He should put his own construction upon Mr. Stanton's remarks. Gov. Robinson then went on to show the utter futility and absurdity of the Free State men taking any part in the coming election for Constitutional Delegates. He would propose, as a measure of compromise, that Gov. Walker should appoint a new set of census-takers and election judges—half from the Free State party and half from the Pro-Slavery party—and provide for a fair and honest election, and then the Free State men would go in and vote. But with the present census-takers and judges, it would be a farce and mockery. As to the taxes, the Free State party took no ground, but left every man to his own course. If men wished to pay taxes for having their houses burned, their sons murdered and their daughters violated, they could do it. As for himself, he could not tell how much his human nature would bear.

After the meeting closed, Mr. Stanton, with a large party of Free State men, partook of a sumptuous repast, followed by toasts and speeches.

Taken altogether, this is one of the most important meetings ever held in Lawrence. It is the first time in the history of the Territory that a Government official has come to this place to inaugurate his career by a pro-slavery lecture. What such a beginning as this prognosticates, time will determine. MOHAWK.

[Telegraphic Despatch.]

ST. LOUIS, May 5.

THE *Democrat* publishes a letter from several citizens of Lawrence, Kansas, to acting Gov. Stanton, proposing that the following course should be adopted for the ensuing election of delegates to the Constitutional Convention. Two persons (one from each party) selected in each district, to correct the registry list, and proceed together to register the legal voters. The Probate Judges then to correct the first list, and the apportionments being made according to these returns, four judges of elections, two of each party, to be elected for each precinct, and the names of three of said judges required to the certificates to entitle a person to a seat in the Convention.

Later advices state that Secretary Stanton had declined the proposition.

MARRIAGE OF SLAVES.

From The Free Presbyterian.

IT has often been asserted by Abolitionists that slavery was a virtual abrogation of the marriage institution, so far as slaves were concerned; that the marital rights of slaves were not known or recognised in slave laws, nor regarded in practice in slave States.

While this has been sometimes admitted, so far as civil law was concerned, it has been contended, by members of pro-slavery Churches, that among slaveholding Christians (?) the marital rights of slaves were respected as those of the master. A friend of ours recently put into our hand a number of the *South-Western Baptist*, printed at Tuskagee, Ala., containing a remarkable document upon this subject. It is from the minutes of the Charleston Baptist Association, and is a report of a committee appointed to report "on the special topic of the *marriage of slaves.*" The report is called out by a query sent up to the Association for solution, as follows: "Suppose A has a slave, a member of the Church, whose wife is on B's plantation, and that, B having forbidden the slave from coming on his plantation, the latter takes another wife, but says that he is willing to leave the present and take the former wife if he is permitted. What must, in this case, be done?"

Now, this would seem to be a plain case. If marriage is a divine institution and slaves may rightfully enter into that relation, there is but one plain declaration of Scripture in such a case: "What *God* hath joined together let not *man* put asunder." The slave should have the right to sue out a writ of *habeas corpus*, and B should be made to deliver up his wife forthwith, as well as her earnings, to her lawful husband.

But this grave Sanhedrim of divines, who are now horror-stricken at the awful profanity of sprinkling a few drops of water on an infant's brow, decide that the *consent of the master* is necessary in all cases to give validity to the marriage of a slave; consequently, B, being supposed *not* to consent to the marriage in question, had a moral right to make the prohibition. 2: That if the slave has been prohibited the plantation *for no fault of his*, and it appears that a reconcilement on the part of the master is not likely to take place, *he may take another wife.* 3: If, after taking another wife, an opportunity should occur to return again to his first wife, his second marriage should not be annulled. In other words, in the opinion of the Association, the first wife is morally divorced (legal rights she has none); but now the questions arise, by what authority, and for what cause? Evidently, the *authority* is the will of the master, though it may be a mere whim or caprice. As to the *cause*, it could not be affirmed that the divorced wife had been guilty of infidelity, nor that she had voluntarily left her husband, nor even that she *desired* a divorce after her husband had married a second time. Had *she* claimed a divorce on the ground that her husband had taken another wife and voluntarily deserted her, we could easily see the propriety of granting the request; but then, no one would be so stupid as to affirm that the second marriage of her husband was valid. But here the first wife is declared divorced, for no reason known to the divine law, unless one can be manufactured to order, to meet this specific case, and to this stupendous work the Association addresses itself, and labours through about two-thirds of a column of the most arrant nonsense to prove from the Scriptures that one of the authorized grounds of divorce is *involuntary separation!*

If it were not of too great length, we should like to give this report in full. It is a curiosity in its way, as all attempts to reconcile slavery and the Bible are. We cannot, at all events, deny our readers a few specimen extracts. Here is one:

"Marriage among slaves has certain limitations, and may be the subject of special rules. Their condition is peculiar; their union requires for its legitimation the consent of a superior authority; as husband and wife they assume no new relation to the law, and acquire for themselves and each other no new civil rights; and finally, as belonging in many, if not most, instances to different masters, that their union is liable to separation. Hence, as in the *contubernium* of the Roman slave, the law, on account of the remoteness and complications of the subject, has almost entirely ignored this matter. In heathen lands, there is among slaves a capricious, casual and temporary connection, but no true marriage. In Christian lands, slave marriages are committed by negligence of civil legislation to the legislation of the Churches. An able committee, appointed some five years ago by the Missouri Baptist General Association, and consisting of J. M. Peck, Adiel Sherwood, Hon. Judge Sale, and Dr. A. J. Coons, stated, in their report, that there is no statute law, whether mandatory or prohibitory, in Missouri or the other States, touching the marriage of slaves."

Now let it be remembered that this is the deliberate and mature decision of an orthodox ecclesiastical body of divines. They declare that the marriage of slaves is subject to *restrictions*, to *special rules*, that their condition is *peculiar*, that their union cannot be *legitimate* without *the consent of their master*, that as husband and wife *they assume no new relation to the law*, and their union is continually liable to separation. Not one word in rebuke of the diabolism that has created this *peculiarity* in the condition of the slave! All this is treated as legitimate and right! In *Christian* lands, by the negligence (?) of legislators, the subject of slave marriages is left to the legislation of the Churches. How much the slave is likely to *gain* by this arrangement, perhaps the report before us will serve to show.

Here is an extract in relation to the "regulation of marriage." After specifying that mutual consent of the slaves should be insisted on, they say:

"Yet the consent of the master should always be insisted upon as necessary to the validity of marriage. This was required under the Roman law. It is due to the relation which the master sustains, to the influence which his future movements may have upon the connection then to be formed, and to a proper sense of seriousness and responsibility on the part of those who enter it. So important do we regard this antecedent to be that we regard a marriage contracted against the will of superiors should be held as null."

Comment upon the above paragraph would be derogatory to the intelligence of our readers; we forbear.

We might give other extracts of a similar kind, but the reader has, perhaps, by this time, formed a notion of Southern ecclesiastical ideas of the nature of slave marriages. Was there ever a greater absurdity than to call such unions marriage? Was there ever greater blasphemy than to attempt to torture the Scriptures of Divine Truth into a sanction of such sham unions.

We have more than once affirmed our conviction that the whole superstructure of pro-slavery theology rested upon a substratum of real infidelity, and every development we see of its spirit and teachings only confirms our previous convictions upon this point. Has the religion that thus shamelessly subverts the marriage institution, and converts that sacred ordinance of Heaven into the old pagan contubernium, a decent claim to the name of Christianity? And yet we will venture to say that this same report is in advance of the general ecclesiastical action in the slave States upon this question. A correspondent of the same paper from which we make the above extracts, in some remarks respecting this same report, notices it as in advance of public opinion, and ecclesiastical action generally. Speaking of the extreme laxity of the laws, he says: "And our too lax statutes are rigid compared with public opinion and church dealing in reference to the marriages of slaves." How long can the Churches of the North hold fellowship with such bodies without being leavened by their abominations? W. G. K.

THE SLAVE TRADE.

From The Tribune.

AFTER a temporary lull, the Spring slave trade has fairly begun. It was never more active than within the past three weeks, during which time at least seven slavers have sailed or been seized *en voyage.* The United States officials in some cases are unable to obtain sufficient evidence to warrant the seizure of the vessel or the arrest of the actual owners. These men, probably less than three-score in all, owners, officers and crews, carry on a traffic which is too lucrative to be abandoned for slight reasons—so lucrative, indeed, that the captain of the schooner lately seized off the Cuban coast said that he did not mind the loss of $30,000 in consequence—in utter defiance of the law through whose meshes they have thus far managed to escape. Will not Congress, at its next session, pass a statute which shall cover the difficulties of the case, and render the conviction of all guilty parties certain? How long must this city continue to be the rendezvous of the blackest pirates known to the civilized or to the uncivilized world? Cannot we, at least, have a couple of cruisers more—who knows if we have any?—with plenty of gunboats off the cast of Africa, and two or three more hovering in the vicinity of Cuba? With the District-Attorney and Marshal on the look-out here, and efficient officers on the look-out there, we might hope for success in the treatment of these scoundrels. Otherwise the seizure of a vessel now and then will produce no effect upon the traffic itself.

The energy manifested by the United States authorities in this city in suppressing the nefarious business of fitting out slavers appears to tell with good effect upon those engaged in the business. We hear of one case, that of the schooner Angelina, which was about to leave under command of Capt. Mark Pitman, in which the adventure has been relinquished altogether. She had her cargo of beans, rice, pork, meal, tin pans, slave deck, and all on board, when a difficulty was experienced in getting through the Custom-House. Capt. Pitman (who, by the way, was mate of the brig Horatio, that landed a cargo of slaves on the Cuban coast, for which Lacola was tried) made a good many offers to the District-Attorney and the Marshal, such as allowing them to overhaul his cargo, and send deputies on his vessel outside of the Hook, if they would certify, after investigation, that he was bound on a legitimate voyage. But they told him that he was too well known; and if he attempted to put to sea before giving bonds for his vessel, they would take him. He offered several parties, but the Collector, finding that they were of the same stripe, refused to take them. That and the seizure of the Merchant and Ellen so frightened him that he has determined to break up the voyage, and sell the vessel and cargo. We understand, also, that it is the intention of the Collector of the Port to compel every suspected vessel hereafter to undergo a rigid examination before granting her clearance papers. The mere form, heretofore customary, will not do hereafter. By these means it is hoped that the business will be effectually broken up.

From The Times.

ANOTHER SLAVER.—The bark Minnetoka, which left New York in the latter part of March last, is reported to have gone on a slave expedition to Africa. Some suspicion attached to her before her departure, but not sufficient to cause a close watch to be put upon her movements. She cleared for St. Thomas and a market. A house in Havana purchased the Minnetoka last January from Cantrel & Co. of this city, her former owners. The vessel formerly was employed in the West India trade. She is a stout, square-built bark of 284 tons, and was built in 1852. She was sold to her present owners for $13,000. The names of these owners are not given.

A SLAVEHOLDING BISHOP.

A correspondent of *The Wesleyan*, published at Syracuse, N. Y., asks the question, "is Bishop Soule a slaveholder?" and makes the following inquiries and statements.

"After the division of the M. E. Church, and the organization of the M. E. Church South, of which Joshua Soule was Bishop, did Bishop Soule come into the possession of a plantation, in Tennessee or one of the Southern States, stocked with slaves? Did Harry Hill, a wealthy Methodist of the City of New Orleans, La., make a present of said farm and negro slaves to Bishop Soule? Has the Bishop held such slaves as property?

"If the Bishop does not now hold them as property, what has he done with them? Has he sold them, and put the money into his pocket? Or, has he given it to the Missionary Society as means for the promotion of the conversion of the heathen? I very much doubt whether he would emancipate them. As evidence of this opinion, please publish the following from the *Zion's Watchman.*

"Bishop Soule, in the Conference of the Methodist Episcopal Church, during its late session at Washington, Pa., July, 1839, said, 'You will start,' said he, 'when I tell you that, when travelling in Georgia, an excellent man, a professor of religion, came to me with tears in his eyes, asking advice in relation to his slaves, and the good brother stated he now only waited for my advice to emancipate them, and take them to Ohio (where he lived), and purchase lands for them and their children to locate on. I advised him *not to liberate them*, as they were better with him in that State, as the laws existed there. I will now conclude with saying,' continued he, 'I have never yet advised the liberation of a slave, *and I think I never shall!*'

"In making the above inquiries, it has not been my design to insinuate any unfounded reflections on Bishop Soule. I am advised that at Natchez, Miss., it is understood that Mr. Hill did make a present of a Southern plantation stocked with negro slaves, to Bishop Soule. A friend of mine, in passing from Natchez, a few days since, fell into conversation with Bishop Kavenagh, on steamboat (as the Bishop and his family were returning from California), and inquired of the Bishop whether the above report concerning Bishop Soule's being a slaveholder was true? To which Bishop K. responded, that such was his understanding. If such are not the facts, the Bishop, or his friends, have now an opportunity of denying them, and of setting the matter right before the public."

RELIGIOUS ACTION.

[The following resolutions were adopted by the Elgin (Ill.) Congregational Association, at its recent meeting.]

WHEREAS God hath made of one blood all nations to dwell upon the earth; and whereas we hold these truths to be self-evident, that all men are created free and equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness; therefore,

Resolved, That the recent attempt of the majority of the Judges of the Supreme Court of these United States to ignore these great principles of natural conscience and the Word of God, by the disfranchisement and moral assassination of one-sixth of our population, as a violent usurpation of power for the still further extension of despotism in this country, and a gross insult to the Christian sentiment of all good men, both North and South.

Resolved, That we regard the decision as nationalizing slavery, to the entire exclusion of liberty; and since it is the object of all government, which is the ordinance of God, to protect humanity in the unmolested enjoyment of its rights, the late decision is to be deemed a studied abandonment of the rights of a majority, for the benefit of a despotic minority, and is therefore utterly subversive of the very foundation principles of civil government.

Resolved, That we regard the decision as exposing the whole North to the execution of the threat of the Slave Power to call the roll of its slaves in the shadow of Bunker Hill Monument, and as removing, so far as law is concerned, the last barrier to this wicked boast.

Resolved, That, since such is its character, it does not deserve the name nor the respect of law, and must ever be viewed as the death-struggle of despotism to protect itself from the burning indignation of the public conscience, which resists its advance; and from the march of Providence continually proclaiming its weakness.

Resolved, further, in view of these facts, That every patriot and every Christian is loudly called upon to double his diligence in labouring for the overthrow of oppression; and the Pulpit and the Church should not rest from their work of denouncing this last encroachment of the Slave Power, as that "sin which, when it is finished, bringeth forth death"; and, lastly, should cease not to lift up their voice in prayer to the God of Justice, that he would rebuke unjust judges and stay the progress of this stupendous wrong."

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, MAY 9, 1857.

TWENTY-FOURTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

THE Twenty-fourth Annual Meeting of the American Anti-Slavery Society will commence in the CITY ASSEMBLY ROOMS (No. 446 Broadway, between Howard and Grand streets), in the City of New York, on TUESDAY, May 12th, at 10 o'clock, a. m. WM. LLOYD GARRISON, T. W. HIGGINSON, PARKER PILLSBURY, ROBERT PURVIS and WENDELL PHILLIPS are expected to speak at the first session. A collection in aid of the cause will be taken.

The Society will meet at the same place on TUESDAY EVENING, at 7 1-2 o'clock, admittance 10 cents, and again on WEDNESDAY, at 10 a. m. and 3 p. m., admittance free. The arrangements for public speaking at these sessions are not yet completed, but among those who are expected to speak are Rev. I. R. W. SLOANE, Rev. W. H. FURNESS, WENDELL PHILLIPS, WM. LLOYD GARRISON, EDMUND QUINCY, LUCY STONE, Revd O. B. FROTHINGHAM, ROBERT PURVIS, C. L. REMOND and AARON M. POWELL.

It is much to be desired that the friends of the Society should come together, in large numbers, from all parts of the country, to confer together upon the great interests of the cause at this eventful period.

We reiterate our former declaration, that the object of the Society is not *merely* to make "Liberty national and Slavery sectional"—nor to prevent the acquisition of Cuba—nor to restore the Missouri Compromise—nor to repeal the Fugitive Slave bill—nor to make Kansas a free State—nor to resist the admission of any new slave State into the Union—nor to terminate slavery in the District of Columbia and in the National Territories—but it is, primarily, comprehensively, and uncompromisingly, to effect the immediate, total and eternal overthrow of Slavery, wherever it exists on American soil, and to expose and confront whatever party or sect seeks to purchase peace or success at the expense of human liberty. Living or dying, our motto is "NO UNION WITH SLAVEHOLDERS, RELIGIOUSLY OR POLITICALLY!"

In behalf of the Executive Committee,
WM. LLOYD GARRISON, President.

S. H. GAY, WENDELL PHILLIPS, } Secretaries.

TWENTY-FOURTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY,

IN THE CITY ASSEMBLY ROOMS,

448 BROADWAY,

Tuesday and Wednesday, May 12th and 13th, 1857.

President, WILLIAM LLOYD GARRISON.

FIRST SESSION.

TUESDAY, 10 a. m. Speakers: Wm. Lloyd Garrison, of Boston (introductory); Rev. Thomas Wentworth Higginson, of Worcester, Mass.; Parker Pillsbury, of Concord, N. H.; Robert Purvis, of Byberry, Pa.; Wendell Phillips, of Boston. Admittance Free. A Collection will be taken for the benefit of the Society.

SECOND SESSION.

TUESDAY EVENING, 7 1-2 o'clock. Speakers: Rev. Jas. R. W. Sloane, Pastor of Third Ref. Presbyterian Church, New York; Rev. W. H. Furness, of Philadelphia; Charles Lenox Remond, of Salem, Mass.; Wendell Phillips. Admittance 10 cents, to defray expenses.

THIRD SESSION.

WEDNESDAY, 10 a. m. Speakers: Rev. Octavius B. Frothingham, of Jersey City; Wm. Lloyd Garrison; Rev. Andrew T. Foss, of Manchester, N. H.; Aaron M. Powell, of Columbia Co., N. Y. Admittance Free.

FOURTH SESSION.

WEDNESDAY, 3 1-2 p. m. Speakers: Edmund Quincy, of Dedham, Mass.; Miss Frances Ellen Watkins, late of Baltimore; Wm. Wells Brown, of Massachusetts. Admittance Free.

*** Circumstances which cannot be foreseen may necessitate some variation from this programme. It is expected, moreover, that other speakers, who have not authorized us to announce their names, will take part in the discussions.

FOURTH ANNIVERSARY OF THE NEW YORK ANTI-SLAVERY SOCIETY.

WEDNESDAY EVENING, 7 1-2 oclock, in the CITY ASSEMBLY ROOMS. Sydney Howard Gay, President. Speakers: William Lloyd Garrison, Thomas Wentworth Higginson, and others. Admittance 10 cents, to defray expenses.

☞ NEW ENGLAND ANTI-SLAVERY CONVENTION.—The Annual New England Anti-Slavery Convention will be held in Boston on WEDNESDAY and THURSDAY, May 27 and 28, at the MELODEON, commencing on Wednesday, at 10 o'clock, a. m.

In a time like the present—with all the safeguards of liberty overthrown, and the rule of a slaveholding oligarchy absolute over the country—with the highest motives and the strongest inducements for personal self-sacrifice and individual action—the true friends of freedom can need no importunity to secure, on their part, a thronged attendance at this anniversary, which has uniformly been distinguished for the interest and spirit of its proceedings, and which, in view of the startling events that have transpired since its last celebration, cannot fail to be marked by an increasing earnestness and devotion.

Among the speakers at this Convention may be expected William Lloyd Garrison, Wendell Phillips, Theodore Parker (should his health be sufficiently restored), Edmund Quincy, Parker Pillsbury, T. W. Higginson, Charles L. Remond, Chas. C. Burleigh, Stephen S. Foster, Abby Kelley Foster, Susan B. Anthony, Andrew T. Foss, Aaron M. Powell, and many others.

In behalf the Board of Managers of the Massachusetts Anti-Slavery Society. FRANCIS JACKSON, President.
ROBERT F. WALLCUT, Rec. Sec.

EXAMPLE OF CLERICAL COURAGE.

THE REV. HENRY W. BELLOWS, Pastor of All Souls' Church (Unitarian), has made no small stir among the religious portion of the community, and especially among the members of the clerical profession, by the public advocacy of Amusements. A passage on the subject in his last Thanksgiving discourse having attracted the attention of some members of the dramatic profession, he was requested to accept from them some testimonial of their gratitude. This he declined, instinctively perceiving it to be improper for a clergyman to accept a reward for the honest avowal of his sentiments upon such a subject. He accepted, however, an invitation to speak at the annual dinner of the Dramatic Fund Society, and to deliver, on a subsequent day, in the Academy of Music, a set discourse, presenting an elaborate view of the grounds upon which he approved of Amusements in general and of the Drama in particular. That discourse was pronounced before a large audience on the 27th ultimo, published in full in three of the daily papers on the next day, and immediately afterwards issued in pamphlet form by C. S. Francis & Co.

It would be impossible, in the brief space at our command, to give an abstract of an address which occupied two hours and a half in the delivery; and besides, the subject is not within our proper domain. It must suffice to say that Mr. Bellows bases his defence of Amusements upon the primary wants of human nature, and that he regards them as indispensable to the highest good of the community. The popular objections to them originate, in his opinion, from a false view of the nature of man and of Christianity. Religious people, instead of frowning upon the Theatre as inherently wicked, and impotently seeking its destruction, should, he thought, labour to make it the ally of virtue by removing its incidental evils. The views of Mr. Bellows, in short, appear to be identical with those lately promulgated by the Progressive Friends. The discourse is strong in argument, apt in illustration, and faultless in spirit. It will impress favourably even those who may dissent from the speaker's conclusions. We appreciate very highly the courage of the speaker in thus boldly confronting the deep-rooted prejudices of almost the entire religious community, and encountering the odium which he must have known would inevitably follow the utterance of his honest views. He has set an example of clerical independence which cannot fail to exert a wide and beneficent influence. Two years ago, upon considerations of "ministerial *prudence*" alone, he declined an invitation to stand upon the platform of the American Anti-Slavery Society and express his sentiments on the subject of slavery. We congratulate him that no such considerations availed to deter him from bearing his testimony on the subject of Amusements. In 1855, he shrank from publicly identifying himself with those whom he commended as the "prophets" of a noble enterprise, who had "taken up the anti-slavery cause as the Apostles took up the Gospel," lest he should be held responsible for what *others* might "regard as blasphemous and treasonable sentiments." We congratulate him that no unworthy fear of being held responsible for the admitted impurities of the stage, or of losing his influence over his own congregation, was sufficient to deter him from going upon the platform, for a legitimate and honourable purpose, with members of a profession which almost the whole religious community regard as incompatible with Christianity and sound morals. Nothing, surely, could be of more hopeful augury than this rapid growth of a manly courage. We do not despair, therefore, of seeing Mr. Bellows doing battle for freedom side by side with the most daring of her "prophets."

DRAWING THE LINE.

THE familiar maxim, "Let every tub stand on its own bottom," is one for which we have a profound respect. Every association and every party should have distinct and well-defined principles and purposes of its own, and be willing to avow them and abide by them, under all circumstances, "without concealment and without compromise." No one, we think, will charge the Abolitionists with any want of explicitness or frankness in this regard, or accuse them of any attempt to win public favour by keeping out of sight the peculiar doctrines which distinguish them from others who wear the general name of anti-slavery. While we appreciate and commend much that is said and done by the Republicans, and desire on all occasions to treat them courteously and generously, we regard it as our imperative duty to make as clear and distinct as possible the line which separates and must separate us forever from that party. The difference is one of PRINCIPLE, and can never be ignored or compromised on our part without an utter betrayal of the cause to which we are devoted. We seek the overthrow of slavery wherever it exists on the American soil, and, as a means to this end, the dissolution of the Union between the North and South. We repudiate the Constitution as an unholy compact, in deference to the principles of liberty on which it is professedly founded, but which, in several of its provisions, are contemned and outraged. The Republican party, on the other hand, while acknowledging with us that the Constitution warrants and sustains slavery in the States where it already exists, swears allegiance to that Constitution with all its bloody implications and compromises, and confines itself exclusively to efforts for preventing the further extension of the system. For their fidelity in seeking to make this difference clear to the popular apprehension, and in holding the Republican party responsible for their own doctrines and their logical consequences, Abolitionists, and Abolition Lecturers especially, are often severely denounced by Republican orators and presses. We are always gratified, therefore, when we find a Republican newspaper honest enough and frank enough to define explicitly the radical difference between its party and the Abolitionists, as the Springfield (Mass.) *Republican* has done in the following article. We commend its statements on this head to those blind or unscrupulous partisans who are wont to affirm that the difference between Republicans and Abolitionists is one of measures rather than of principles.

REPUBLICANISM AND ABOLIT

POLITICS.

The Republicans of Ohio, says the Chicago *Tribune*, are rejoicing at having obtained Gov. Chase's consent to be a candidate for reëlection.

The vote of Wisconsin for Judge of the Supreme Court is thus far summed up 28,586 Republican and 21,588 Democrat—a loss of 22,000 to the Republicans and 18,000 to the Democrats in the same Counties from last Fall.

The Republican Legislature of Massachusetts has chosen for Major-General Lt. Col. A. J. Wright, a man who rendered efficient service, as captain of a company, in the rendition of Anthony Burns! Shame!

In Michigan the Republicans have thus far 10,300 majority on Supreme Judges, who are elected from separate districts, and have surely elected seven of the eight, while in the last the vote is so close as to make the result uncertain for the present.

The Concord, N. H., *Independent Democrat*, speaking of ex-President Pierce's appearance in that place, says:

"No retired, but successful, horse-jockey could return from a four years' absence, bringing three fancy horses with him, and not attract as much attention as did Franklin Pierce. The truth is, no man ever so completely lost the respect and confidence of his townsmen and neighbours. His stay here was as the stay of a stranger among strangers. His departure was scarcely known to his most intimate friends."

The "Radical Abolition Convention" proposed to be held in Rochester on the 10th of June next, with a special view to a Presidential nomination for 1860, has been deferred. The suggestion was conditioned upon receiving a *pledge* from 500 persons, suitably apportioned in the different States, to attend. The condition not being fulfilled, the project is deferred indefinitely. Some of the believers in the unconstitutionality of slavery and the power of the General Government to abolish it in the States think they see indications that many in the Republican ranks are coming over to their views, and they fear that a Presidential nomination at this early day would check their progress in this direction.

Gov. Gardner, in proportion as he offends and disgusts those who have so long kept him in office, appears to gain the favour of the enemies of liberty. The Boston correspondent of the *Journal of Commerce* announces that there is a strong disposition among those who have never voted for the Governor to re-nominate him—"persons who have been pleased with his general conservative course, and especially with the suggestions of his late Fast Day proclamation." A Gardner party, improvised out of the fragments of Straight Whiggery, Hunker Democracy and the Free Liquor party, would be something unique and attractive in Massachusetts politics.

In the recent parliamentary elections in England, the women seem to have been unusually active. Lady John Russell contributed much to her husband's reëlection by visiting the different polling booths, with her smiles and courtesies among the electors. Lady Mildred Hope is believed to have carried the election of her husband for Maidstone. She did not exactly canvass for him, but all through the election she was constantly driving about the town; she also was most active at the nomination and during the polling; and at the close, unable to restrain herself any longer, she threw up the window of her hotel, and addressed the mob in a speech which everybody agreed was better than her husband's, delivered immediately afterwards from the same place.

The intense opposition of Mayor Wood and the Rum Power of New York to the new City Charter enacted by the Legislature has served to hatch a project for erecting a new State out of that portion of the Commonwealth lying South of the Highlands. The corrupt politicians who, in open or secret alliance with the horde of villains that infest the city, have so long had control of municipal affairs wish to escape from the restraints imposed upon them by the people of the Rural Districts through the Legislature. We are not sure but it would be well to carry out this project. The City and the region around it could not well be *more* corrupt and pro-slavery than at present, while the Northern and Western Counties, freed from their connection with the city and organized into a State by themselves, would probably take a much better stand on the slavery question than that which they now occupy. There is no reason, however, to suppose that the plan can be carried out.

Among the appointments for U. S. Consuls recently made and soon to be published is that of Mr. Jacob Waelder, of San Antonio, Texas, to Frankfort-on-the-Main, Germany. A writer in *The Tribune* says he is the same Mr. Waelder who, since there existed a German Free State party in Western Texas, devoted himself entirely to the glorious task of denouncing this party to the Slavery-Extensionists and to persecuting them with the energy of a bloodhound. In the case of a rowdy who had, last Fall, made an assault with attempt to kill upon the body of a well-known German anti-slavery writer in Fredericksburg, Texas, Mr. Waelder, as counsel for defendant, proclaimed the magnificent truth that to shoot a man who dared to assail the "sacred" institutions of the South—*to kill an Abolitionist—was no crime.* This remarkable speech was too much even for an ardent pro-slavery Judge, who called the honourable speaker several times to order, and intimated to him publicly, as well as privately, that only a base coward could have resorted to such kind of party warfare. A fine representative of American character for a foreign embassy!

"Paul Pry," the Boston correspondent of the Worcester *Spy*, fears there is no hope of breaking up the alliance in that State of *fishy* Republicanism with Gardnerism. He says:

"The fact is, there is no Republican party in Massachusetts. The organization, so called, is only an ally and an appendage to Gardnerism. Its machinery is worked by half-a-dozen demagogues, for their own benefit; but the grand result, [illegible]ardnerism." "The Philistines are upon us again. This is the programme of the unholy alliance: Banks to be Governor; E. C. Baker to take Banks's place, from the Seventh District; Damrell to resign, and Gardner to take the Third District; the way is then clear for Burlingame, from the Fifth District, and the Senatorship in 1858 falls, as a matter of course, to Gen. Wilson. I do not mean to say that the General is *in* the plot, but the General is too shrewd not to know that, looking at political organizations as they now exist, if Banks and Gardner are out of his way, he has no dangerous competition. I do not believe Gen. Wilson would join such an intrigue; but he would not object to reaping its fruits. He is making a mistake. *His* strength lies in the popular conviction that he is an earnest anti-slavery man. He put that conviction to a hard test, at Worcester, last Fall; he tried it still harder, in some of his speeches, last Winter. He knows that the people never pardon crimes against liberty—he may yet learn that they will not overlook too many blunders."

DAVID WILMOT has accepted the nomination of his party as a candidate for Governor of Pennsylvania, in a letter which our limits will not permit us to publish. He describes in forcible language the outrages permitted and sanctioned by the Administration in Kansas, and says:

"American citizens are made the victims of a tyranny unknown in the despotism of the Old World. The annals of civilized and Christian nations furnish no example of cruelty and outrage on the part of a government toward its people, such as has been endured by the people of Kansas; unless they be found in persecutions of the Huguenots under Louis XIV., of France, and of the Protestants of the Netherlands, by the Duke of Alva, under Philip II., King of Spain."

This is strictly true. But what are the wrongs of the people of Kansas compared with those of four million slaves, who are kept in chains by the consent and connivance of the Government to which Mr. Wilmot swears allegiance? And what does he propose to do for these slaves? Hear him:

"It is charged that the defenders of the rights of free labour seek the elevation of the black race to an equality with the white. *They* DO NOT PROPOSE *the emancipation of the slave*, but leave that question, both as to time and the mode of accomplishment, with the States in which slavery exists. They wish to deal with this great and embarrassing evil in a spirit of friendly forbearance toward those States," &c.

Again:

"Let him [the owner of slave property] rest content with his territorial possessions and power. WE DO NOT SEEK TO DISTURB HIM. *We neither assail nor defend his asserted right to hold this peculiar kind of property.* We simply affirm that WE HAVE NOTHING TO DO WITH IT, and propose to LET HIM AND HIS SLAVES ALONE where they are. *We make, therefore,* NO QUESTION *about the abolition of slavery in the South.* We but stand in defence of freedom in the North."

What can we expect of a party which thus coolly and deliberately proposes to leave millions of human beings in cruel bondage, without one effort to break their chains—nay, to remain in guilty alliance with their oppressors, and only to fight a selfish battle for the benefit of white labour in Kansas? Mr. Wilmot, on this narrow and partial issue, appeals to the manly sentiment of the North in such terms as these:

"If the freemen of the North consent to occupy such a subordinate position in the government of their country, the spirit of manly independence will be crushed out in their posterity. Our sons will become a submissive and servile race, stripped of manhood and of self-respect. The slaveholder, proprietor of the soil and master of the government, will dominate over them with scarcely less of arrogance and power than he rules over his hereditary bondmen. To this condition are the non-slaveholding whites of the South already reduced. They have to-day little more of practical power in the formation of public opinion and in the affairs of government than has the slave. The same fate awaits our posterity if slavery is allowed to monopolize the virgin soil of this continent. It is the inevitable retribution of Heaven on any people that have not the courage and integrity to maintain their rights."

Mr. Wilmot is so blind as not to see that "the retribution of Heaven" upon the people of the North for their indifference to the outrages so long heaped upon the slaves, and their guilty complicity with the slaveholders, is *already come* in the "submissive and servile spirit" which they exhibit under the aggressions of the Slave Power upon their own rights, and in the futile and preposterous selfishness which dreams of protecting the liberties of the North while slavery in its strongholds remains undisturbed and its victims are left to writhe in their chains.

BREVITIES.

The Executive Committee of the "American Abolition Society" have under consideration the project of starting a weekly paper in this city, in connection with an enlargement of the *Radical Abolitionist*, their monthly organ.

The Newport (Ky.) *News* says: "The true love of liberty in Kentucky is manifesting itself more strongly than at any former period, and indications of public sentiment in our favour are hovering thick around us." The editor calls upon the friends of freedom to form a State organization to prevent the draining off of the intellect of Kentucky by emigration.

The Chicago *Congregational Herald* states that Revs. J. A. Bent and O. Miner have made a purchase of 4,000 acres of land in Marion County, Illinois (in the region popularly known as *Egypt*, on account of the benighted state of the inhabitants), where they propose to establish a religious and anti-slavery colony. Twenty families have already agreed to join in the enterprise.

The Detroit *Free Press* says—we know not upon what authority—that "the very Legislature of New York which has submitted the question of negro suffrage to the people (in hope of political gain) has refused to let the coloured clergymen of Albany open its sessions with prayer, in common with the other clergymen of that city." This, if true, is very discreditable to a professedly Republican Legislature.

The *Religious Telescope* quotes the declaration of the Rev. Dr. Stevens, editor of the *Christian Advocate and Journal*, first, that it would be *unconstitutional* to prohibit slaveholding in the Methodist Church, and, secondly, that the said Church is *anti-slavery*, and says: "He (Dr. Stevens) sees no inconsistency in these positions. Nor do we. It is all plain and very convenient—an anti-slavery *theory* for the North, and a pro-slavery *practice* for the South."

The Seventh-Day Baptist Church in Walworth, Wisconsin, during the pendency of the last Presidential election, adopted the following resolution: "Resolved, That we, as a Church, will not fellowship a man who votes for the candidates of the Cincinnati Convention, viz., Buchanan and Breckenridge." The Church pronounced its judgment in the matter at the special request of a Buchanan member, who felt himself aggrieved because a member had publicly expressed the sentiment conveyed in the resolution.

The struggle for the abolition of separate schools for coloured children in Rhode Island has failed of success for the present. The petition to the Legislature in behalf of the object was drawn up by the Rev. Dr. Wayland and bore the signature of Bishop Clark. The Rev. Mr. Wolcott, a member of the School Committee of Providence, was denied a reëlection by the Common Council because he was known to be in favour of the measure. This petty act of proscription is not in accordance with the spirit of Roger Williams. The Providence *Transcript* rebukes the Council for their intolerance.

While the Government of the United States has felt itself obliged to keep up a *show* of zeal in executing the laws against fillibustering, there is evidence sufficient to show that it has connived in many ways with Walker and his band of freebooters in their efforts to revolutionize Central America. For example, in February last the U. S. ship St. Mary's, Capt. Davis, was lying in San Juan del Sur. It was well known that a company of fillibusters were on their way to that port from San Francisco. The Commander-in-Chief of the Central American forces appealed to Capt. Davis to prevent them from landing. The duty of compliance with this reasonable request would seem to have been clear enough, but Capt. Davis, being in secret sympathy with Walker, refused to interfere.

J. C. Underwood states that the "ancient aristocracy" of Virginia (the slaveholders) are alarmed at the prospect of a change in the basis of representation in the Senate. The House of Delegates is chosen upon the "white basis," but in fixing the representation in the Senate the *slaves* are counted equally with the whites. The effect of this is to give the slave-breeders of Eastern Virginia, who are a minority of the white people, complete control of the Legislature. By a provision of the Constitution of 1851, the question of putting the Senate also upon the "white basis" is to be submitted to a direct vote of the people, the majority of whom reside west of the Blue Ridge and are known to be in favour of the measure. The slaveholders are in a state of trepidation lest, when the change takes place, there should be "an insurrection of poor whites at the polls, demanding education for their children at the public expense, and a perfect equality of taxes and of all the burdens of government."

The Boston *Congregationalist* says: "The Church in this city of which Rev. Dr. Nehemiah Adams is pastor has ten of its pious young men now in a course of public education, some in College, some in the Theological Seminary. One is the pastor's son." If, as is very probably the case, these ten young men have imbibed the sentiments of their pastor, the author of "A South-side View," their accession to the ministry will be a curse. The Orthodox religious presses, however, record such items as this among the evidences of the spread of Christianity! And if every one of the ten students, before offering themselves for ordination, should avow the opinion that slavery is an ordinance of God, that avowal would be no bar to their induction into the clerical office, while the most influential pulpits of their denomination would be opened to them with alacrity.

The question of extending the right of suffrage to coloured men is to be voted upon by the people of Iowa in August next. The law provides that the ballots in the affirmative shall have upon them the words, "Shall the word 'white' be stricken out of the article on the 'Right of Suffrage'? Yes." And those given against the proposition shall have the words, "Shall the word 'white' be stricken out of the article on the 'Right of Suffrage'? No." And if, at said election, the number of ballots cast in favour of said proposition *shall be equal to a majority of those cast for and against this Constitution*, then said word 'white' shall be stricken from said article and be no part thereof." Here, says *The Tribune*, all who desire suffrage to be free and universal are required to vote so; while those who wish to defeat that equality are permitted to skulk the vote; and *all who, for any reason, fail to vote on this question are to be counted on the side of inequality and caste!* The slaveholders ought to be ashamed of such faint-hearted, shuffling servitors as those who framed and adopted this section.

THE HOAX AND ITS AUTHOR.

PORTSMOUTH, Ohio, April 3, 1857.

To the Editors of The National Anti-Slavery Standard.

THE communication signed John Kingsley (in THE STANDARD of Jan. 17th), stating the burning of a negro in Carter County, Ky., is false, and was *got up here for a hoax.* It is well known here that the communication was written by our political enemy, R. S. Selcox. Any information in regard to the standing of Selcox I can give you. Please give him the benefit of an editorial, and send copy of paper to your friend in the cause of human equality.

I am, truly, yours, W. P. GRAHAM.

☞ Mr. Graham is a stranger to us, but we have reason to believe that what he says above is true. The *Ashland Kentuckian* will please take notice, therefore, that the hoax which it attributed to "an abolition scoundrel" was perpetrated by a pro-slavery politician with a view to cast reproach upon the anti-slavery cause. The author of a fraud so utterly contemptible is not worthy of serious notice. We shall reserve our denunciations for higher game.

GIPSEYS OF VIRGINIA.—A writer in the Richmond *Enquirer* calls the attention of the people of Virginia to a subject which he declares to be one of vital importance to every slaveholder in that "proud Commonwealth." He asserts that a set of vagrants, calling themselves "Gipseys," but who are "really Abolitionists in disguise," are wandering through Brunswick, Mecklinburg, Lunenburg, and other Counties of eastern and southern Virginia, "secretly exciting the negroes to rebellion." He says:

"They appear to be liberally supplied with money and otherwise well equipped. Their whole number amounts to more than fifty. The women pretend to tell fortunes, and thus collect at their camps, during the night, crowds of negroes. The same set passed through this country last Summer, and the suspicions of the people were at that time aroused—how justly, the exciting scenes of Christmas and the thrilling and well-grounded rumour that filled the public journals at that time can testify. They have been repeatedly detected using incendiary language to slaves, and the presence of several *cannon*, seen among the baggage, sufficiently demonstrates their object. It is, we think, surprising that they have been so long permitted to go at large. We have not the slightest doubt that they are employed and paid by Northern Abolition Societies for the above purpose. Their accent, idioms, and numerous other unmistakable peculiarities, prove them Yankees in disguise. Let the people beware, and, if need be, ensure their departure by a practical application of Lynch law, or expect the horrors of a *servile insurrection.*"

What an illustration is this of the morbid apprehensions of violence and insurrection which slavery induces! Those who know how the Abolitionists have to struggle to carry on their operations at the North, and how meagre is the amount of funds which they control, will smile at the absurdity of the idea that they have secret agents of any sort at the South. Think what must be the state of society where fifty wandering "Gipseys" can excite terror and alarm among the people of half a dozen Counties!

SOUTH-SIDE VIEW OF THE GOLDEN RULE.—One of the richest specimens of slaveholding logic, morals and piety, that has ever come under our observation, will be found in the letter we this week publish from the pen of that distinguished champion of Presbyterian (N. S.) Divinity, the Rev. Frederick A. Ross, D.D., of Alabama. The Golden Rule, under his exegetical manipulations, becomes a charter for the greediest tyranny, a warrant in the hands of the rich and powerful for the oppression of the poor and needy! His logic is that of Bedlam, his ethical code that of the pit. And yet the Presbyterian Church, which would silence in a week a minister who should deny a single item of the evangelical creed, has, according to Albert Barnes and others like him, no Constitutional power to rid itself of such a wolf in sheep's clothing! That such a plea is utterly preposterous must be manifest to any man whose moral perceptions are not stultified by a willing complicity with sin. It is not *constitutional* but *moral* power—the DESIRE, the WILL—that is wanting to rid the Church of this body of death.

EVANGELICAL EXPOSITOR OF SLAVERY.—The Richmond (Va.) *Religious Herald* (Baptist) announces that a monthly magazine, entitled "African Advocate and Southern Expositor of American Slavery," will soon be issued by Elder J. D. Williams, in Montgomery or Wetumpka, Ala., "with the aid of able contributors from the four controlling religious denominations from the South." The *Herald* says: "It will be devoted to the defence of our institutions against the assaults with which an anti-Southern, anti-national, anti-scriptural press teems. We wish the undertaking success. An Expositor of American slavery *under evangelical auspices* fills a niche in Southern literature which has been too long left vacant." Certainly, the defence of a Divine institution ought not to be entrusted to men of the world, and we are glad to find that the "evangelical Christians" of the South are to have an "Expositor" of their views.

THE *Practical Christian*, published at Hopedale, Milford, Mass., has just entered upon its eighteenth volume. In principle, spirit and aim it is worthy of its title. It bears at its head this excellent motto: "Absolute Truth, Essential Righteousness, Individual Responsibility, Social Reorganization, Human Progress, Ultimate Perfection." Its piety and morality are such as Jesus taught and exemplified, and, therefore, on all the great moral issues of the day it occupies an uncompromising position, without respect of persons, sects, parties or governmental organizations. ADIN BALLOU is now sole editor and publisher, and the readers of the paper may expect to receive the benefit of his ripest thoughts upon the great practical questions of the age. Published once a fortnight. Single subscribers, $1 per annum. To clubs of 5 or more, 60 cts. —10 or more, 70 cts.—15 or more, 60 cts.—20 or more, 50 cts.

SPIRITUAL PAPERS.—The *Spiritual Telegraph*, the oldest of its school, has just entered upon its sixth volume. Mr. S. B. Brittan, who has been its principal editor from the start, has withdrawn, and it will hereafter be under the management of Mr. Charles Partridge. Mr. Brittan has issued the first number of a new paper, entitled *The Spiritual Age.* It is beautifully printed and will no doubt command a fair share of patronage. *The Christian Spiritualist*, having completed its third volume, will no longer be published.

THE TRACT SOCIETY.—There is a rumour that the Committee appointed to investigate the affairs of this Society has determined to report that the whole question as to the character of the tracts which the Society shall publish be left to the Publishing Committee! We have expected some such dodge from the first. If such shall prove to be the character of the report, the annual meeting will be a stormy one.

THE REV. O. B. FROTHINGHAM delivered a lecture, in the Unitarian Church in Jersey City, on Sunday evening last, upon Slavery and the Bible. Those who heard him assure us that he treated the subject with great thoroughness and skill. Those who had the pleasure of listening to his masterly address before the American Anti-Slavery Society in this city last year will readily give credit to this report.

THE LEMMON CASE has been postponed till the next (September) term of the Supreme Court, the counsel for Lemmon wishing to see the authentic judgment of the U. S. Court in the case of Dred Scott, and Mr. Evarts, of counsel for the State, and who has lately come into the case, desiring further time to prepare himself for argument.

REPRESENTATIVE WOMEN.—We learn from *The Liberator* that Grozelier, the artist, has in hand a group of Representative Women (containing the portraits of Lucretia Mott, Harriet Beecher Stowe, Lydia Maria Child, Maria Weston Chapman, Abby Kelley Foster, Lucy Stone, &c.), which it is expected will be for sale in this city next week. The Pioneer Group has been delayed, but not abandoned.

CLARKSON HALL.—We are requested to state that an anti-slavery meeting will be held in this old Philadelphia edifice, consecrated to the cause of Liberty, on Thursday evening next, the 14th inst., commencing at 7 1-2 o'clock. Miss Frances E. Watkins, Mr. McKim and Mrs. Mott are expected to be there as speakers.

THE AMERICAN ABOLITION SOCIETY, we observe, is to hold a public meeting at the City Assembly Rooms, 448 Broadway, on Thursday, May 14th, at 10 o'clock, a. m. The speakers announced are President Beriah Green, William Goodell, Frederick Douglass and Rev. Henry H. Garnet.

THE Milwaukee *Free Democrat* promises to publish this week the opinion of Chief-Justice Bartlett, denying the Appellate Jurisdiction of the Federal over the State Courts. It is, says that paper, long and very able, and all-important at this crisis. In what case this opinion was pronounced does not appear.

THE BURDELL MURDER.—The trial of Mrs. Cunningham for the murder of Dr. Burdell was commenced in the Court of Oyer and Terminer on Monday. A jury was obtained with less difficulty than had been anticipated, and the trial has already made considerable progress. Nobody appears to think a conviction probable.

CONVENTION IN DUTCHESS COUNTY.—We invite particular attention to the notice in another column of an Anti-Slavery Convention, to be held at Washington Hollow, on Saturday and Sunday, the 16th and 17th inst. Parker Pillsbury, C. L. Remond, Aaron M. Powell and Susan B. Anthony are all expected to be present.

LITTELL'S LIVING AGE, No. 676.—The opening paper is a sketch of Robert Hall, by Henry Rogers, from the *Encyclopedia Britianica.* The number contains two chapters of "The Dead Secret," and the conclusion of "The Fortunes of Glencore." 343 Broadway.

Summary.

Madame Otto Goldschmidt (Jenny Lind) gave birth, on the 31st of March, at Dresden, to a daughter.

The Covington (Ky.) *Journal* announces the death of Cassius, a most promising son of Capt. C. M. Clay, of Madison County, Ky.

A CURIOSITY.—The editor of the Worcester (Mass.) *Ægis* is in possession of a daguerreotype taken from an original pencil sketch of the head and bust of Washington, upon the back of a queen of spades. It was taken by J. Willer, in Salem, in 1795.

Hart, the Sculptor, who has long been industriously at work in France, has completed an invention for taking portrait busts, by the use of which the measurements are accurate and a likeness taken more correctly than by photographic process. A company in England has paid $50,000 for the use of the patent.

The following advertisement appears in the New York *Tribune:*

WANTED—BY A SCEPTICAL FAMILY, a house said to be haunted, which may be had at a low rent, either in town or country, provided it is in a reasonable distance of the city. Address Box No. 3,296, P. O.

Senator Seward taught a school in Putnam County, Ga., in 1819—38 years ago. The Georgia *Journal* recommended him then, March 3, 1819, as follows:

"The Rector, Wm. H. Seward, is late from Union College, New York, from which institution he comes highly recommended as a young gentleman of *good moral character and distinguished industry and literary acquirements.*"

The Petersburg (Va.) *Express* says: "Our citizens are beginning to observe the unusual number of slaves that are constantly passing through Petersburg on their way South; and to the minds of many the result appears inevitable that it will need but the work of ten or twenty years to clear Virginia completely of that part of her population. A company of one hundred passed through on Saturday."

KEEN RETORT.—A "fast" man undertook the task of teasing an eccentric preacher. "Do you believe," he said, "in the story of the Prodigal Son and the Fatted Calf?" "Yes," said the preacher. "Well, then, was it a male or female calf that was killed?" "A female," promptly replied the divine. "How do you know that?" "Because (looking the interrogator in the face) I see the male is alive now."

SALVATION OF INFIDEL INFANTS.—The Montreal *Minerve* (Roman Catholic organ) has an article entreating subscriptions to the funds of a society for the salvation of infidel infants. It states that the agents of the society have baptized 329,338 infants, of whom 217,104 are already dead and gone to heaven. For 20 sous, according to the report of the missionaries, four children can be saved; for 1,000 francs, 4,000 children.

AN OLD MAN.—Peter Nassau, of Pomfret, Vt., aged one hundred and twenty-six years, was in town on Monday. Apparently he is as vigorous as most men of 75 or 80. Peter is a coloured man—the oldest "citizen" of Vermont and (probably) of the Union. Had Judge Taney inquired of Peter, he would probably have learned that coloured men were "citizens," freemen and voters, previous, at and subsequent to the adoption of the Constitution.—*Montpelier Watchman, May* 1.

The New Haven *Register* says that a large family of coloured persons, manumitted by the will of their late master, a gentleman of Montgomery, Ala., have been provided with a home and means of support in that city. Their master left about $12,600 to them, with their freedom, on condition that they should remove to a free State; and one of the executors of the will has recently purchased one or two houses and several lots for them in the upper part of the city, and the children are now attending one of the public schools.

Rev. Edward E. Hale, of Boston, in his recent address on theatrical amusements, adopts the same conclusions as Dr. Bellows, and proposes this scheme to render the drama "respectable." "Let every city government appoint a committee to take the matter in hand; let the committee have the fullest power, and be as responsible as your school committee; let them have the entire control of all public amusements, and these places will be properly controlled. If, when an immoral play is presented at one of your minor theatres, an alderman and a councilman were impeached and thrown out of office, there would be no more impurity upon the stage."

DEMOCRATIC CONSISTENCY.—When the Ohio Legislature was about to close its recent session, Mr. Marsh, a Republican Senator, introduced resolutions deprecating the existence of slavery and opposing its further extension, copying his language directly from the Democratic State platforms of 1850 and 1852; these resolutions passed the Senate 22 to 3, and the House 60 to 24, but not a single Democrat voted for them. Mr. Lawrence, one of the Democratic Senators, opposed the resolutions because the old Democratic platform has been adopted by the Republican party.

THE "HOG CHOLERA" EXPLAINED.—The liquid enemy of man, which has slain its thousands, now turns out to have been author of all the mischief among the Western swine. The whiskey manufactured in Ohio, it is stated after an analysis by chemists, contains strychnine enough in one barrel to kill thirty men! Upon the slops or "lees" of this poison the hogs of the West have been fed, and hence the "cholera"—so called—which has made such appalling inroads upon the pork market and the swinish race in general.

AN ITEM FOR THE LOVERS OF MOLASSES.—The Wheeling (Va.) *Times* says that a short time since a man who keeps a grocery in the vicinity of Fairview, Va., some distance out on the National road, west, went to Wheeling and bought a barrel of molasses. He took it home and commenced retailing it in small quantities to his customers, all of whom were attacked with a strange sort of sickness, from which, however, they speedily recovered. No one could account for this singular fact until the molasses barrel was pretty well drained and the head knocked out of it, when the whole community was astonished at the discovery of a negro child, about eight days old, inside the barrel. The child was lying in the bottom of the barrel in a state of partial putrefaction.

EXTRAORDINARY CRITTER.—The following beats the Baton Rouge "fish" decidedly:

"Mr. Showman, what is that?" "That, my dear, is the Rinocerow. He is cousing German or Dutch relative to the Unicorn. He was born in the desert of Sary Anne, and fed on bamboo and missionaries. He is very courageous, and never leaves home unless he moves, in which case he goes somewhere else, unless he is overtaken by the dark. He was brought to his country much against his own will, which accounts for his low spirits when he is melancholy or dejected. He is now very aged, although he has been the youngest specimen of animated nature in the world."

VALUABLE PROPERTY ON THE WING.—Twenty-two slaves, as we are informed, recently escaped from a Southern city, *barrelled up.* They passed safely out to sea, when the barrels were unheaded, and they came safely to New York, where they took different directions for the land where Dred Scott decisions cannot reach them. Six of them, a mother and five children, came this way. In Thompsonville, upwards of $30 were raised for them, and in this city they obtained funds to carry them as far as Suspension bridge. They were a hard-looking set, and appeared as if they had been barrelled up through the Winter, but the children were bright, and will make the Canada woods ring one of these days.—*Springfield (Mass.) Republican.*

The Lyceum was well attended on Wednesday evening last, and the lecture by Mr. Parker Pillsbury one of the best of the course. It abounded in deep thought, sublime sentiment, sharp wit and pleasant humour. What was wanting in oratory was made up in the beauty of illustration, the sublimity of description, and power to carry the hearer to any place, and make him see and hear what was seen and heard by the speaker. Some of his comparisons were strikingly original; such as "borrowing the earthquake to cleave the mountain;" "the soldier *breaking out* all over with shining buttons," and numerous others which tended to amuse, instruct and elevate all who are capable of appreciating an intellectual repast.—*Milford (N. H.) Republican.*

WHITE MEN SOLD IN KENTUCKY.—In that State the barbarious practice of selling paupers into slavery still exists, and it was but recently that a man named Heugh was sold at Covington, Kentucky, for a term of four months, because he was a pauper. There is no difference in principle between enslaving a white man and black man, and it is in accordance with that public depravity, which allows black men to be enslaved to reduce also the whites to bondage, who may be so unfortunate as to be poor. Our eminently democratic neighbour of the *Banner*, no doubt, deems this feature of Kentucky government the corner-stone of Democracy, and we expect him shortly to publish a price current of the market value of the Germans in Kentucky, whose misfortune it is to be poor.—*Milwaukee Free Democrat.*

A NEW YORKER ARRESTED ON SUSPICION OF BEING AN ABOLITIONIST.—A man named McIlwee, from the State of New York, was arrested on Sunday night week, at Lynchburg, Va., on suspicion of being an Abolitionist. He had been staying at the Hopkins Hotel for near three months, ostensibly engaged in no business whatever. During his temporary absence on Saturday his trunk was opened and "letters of an incendiary character and grossly defamatory" were found in it. The last Lynchburg *Virginian* says of him: "On the night of his arrest he had returned to the hotel, entirely unconscious of the evidence that had accumulated against him in his brief absence. He was promptly apprehended and placed in jail for trial, which will occur on Thursday next. The matter will be thoroughly investigated, and his temerity meet its just reward. We would warn the people of the country against all strolling Yankee peddlers, and other suspicious characters, no matter from where they hail."—*Cincinnati Gazette.*

The State of Michigan has established a College of Agriculture, on a farm of seven hundred fertile acres, near the new City of Lansing, where the State Capitol is located. Joseph R. Williams, late editor of *The Toledo Blade*, is President. It has an endowment of $56,000, the proceeds of the Salt Spring lands originally donated to Michigan Territory by the Federal Government. The Legislature has appropriated $20,000 per annum for two years to the support of the College. There are already accommodations for eighty students. No charge is now made for tuition, but each student is required to work three hours per day, for which he is paid. This we believe will be the first State Agricultural College actually in operation in America, but Pennsylvania and our own State are preparing to follow. The Michigan College will be dedicated on the 15th inst.—*Tribune.*

COURTESY "IN TO-TO."—"Mrs. Harriet Beecher Stowe," say the newspapers, "has been received at Rome by the Pope with paternal affection." She has of course been honoured with the privileged mode of salutation, and has the consolation of knowing that the compliment has been *reciprocal*—for on both sides they have *toed* the mark.

The author of quaint Uncle Tom
Has gone to Rome, you know—
And there, with special favour crowned,
She greets the Papal toe.

On international courtesy
The sheaves of peace do grow;
So bending comes the triple crown
To Harriet Beecher'S towe.

[We don't remember from what paper we cut the above.]

It is not alone Yankee shipmasters and shipowners who are guilty of the meanness of sending back slaves who have escaped from their owners. English shipmasters and shipowners are occasionally guilty of the same species of kidnapping. A case of this sort recently occurred. Two slaves had secreted themselves at Charleston, South Carolina, on board a British ship, and were carried to Liverpool. But on arriving there they were not allowed to land, but were kidnapped by the master and transferred to the ship Eastern Queen, Captain Grant, by whom they have just been carried back to Charleston and slavery. This, we suppose, is the case which some of our city papers are publishing as an instance of voluntary return to servitude. It is probable, we think, that this matter will not escape a judicial investigation. There are many enemies of slavery in Liverpool, and both the British Captain who delivered over these men to Capt. Grant and Captain Grant himself may be called upon to stand trial for kidnapping.—*Tribune.*

We always supposed Senator Douglas was what is termed a "Hard Shell Baptist," but it would appear from the following paragraph, which is circulating in the newspapers, that his religion is somewhat of the complexion of his politics. The Richmond (Va.) *Christian Advocate* recently made a long appeal to "those who entertain Southern sentiments and love and cherish Southern institutions," to aid a Methodist Church recently established in Washington upon a pro-slavery foundation. It remarked that "it is a remarkable fact, worthy of special note to Southern people, that in the city of Washington there is a strong feeling of abolitionism pervading most of the Protestant Churches, and a malign and deleterious influence is thereby exerted touching the institution of slavery." The *Advocate* further said that "already the good work of rendering aid had commenced," and records the names of several gentlemen who have, with noble hearts and generous hands, contributed to the proposed object. All the names mentioned are those of Southern men, except one, and that one is Stephen A. Douglas, of Illinois, who gives $100 to establish at Washington a pro-slavery Church!

A VALUABLE SPIRIT.—A Mr. C. W. Cathcart writes to the *Spiritual Telegraph*, from Laporte County, Ind., detailing the following instance of power. He says:

"During the last harvest a whirlwind blew off the straw hat of one of my hands. My attention was attracted to it, as, seated on my reaping machine, I rounded the corner next to him. The hat was forty rods off, and I should think nearly, if not quite, 300 feet high. I called in a loud voice, 'King (the familiar name of our presiding spirit), bring that man his hat.' The man instantly stopped perfectly still. The hat whirled around, came back and dropped precisely in his hands. He was so surprised that he did not shut his fingers upon it, when it fell to the ground on his feet; and he picked it up without moving an inch from his position, which he had held immovably from the time I called. The man was no Spiritualist. I called out without reflection, and can only say that I did not do so wantonly. This curious affair was witnessed by at least eight sedate witnesses, but few of whom were crazy Spiritualists."

The use of strychnine in the manufacture of whiskey is henceforth to be punished as a felony in Ohio. By means of this drug, used in connection with tobacco, sharp distillers were making five gallons of whiskey from a bushel of grain, whereas the quantity obtained by the old process was but half so much. The topers never complained of the new liquid, but swallowed all they could get of it and smacked their lips for more; but the hogs, not being so case-hardened, could not stand it, and died off by hundreds, of what is called "Hog Cholera." The fish, too, in the rivers into which the refuse of the distilleries was drained, began to die off in shoals; and a chemist reported that a barrel of this strychnine whiskey contained poison enough to kill twenty men. (So does a barrel of *any* whiskey, if administered to produce that result.) Ohio could not bear to have the quality of her poison distrusted, and so has made the use of strychnine in whiskey a State Prison offence. Making the whiskey *without* strychnine is not even declared a misdemeanour as yet, but we are thankful for a beginning.—*Tribune.*

SLAVE-CATCHER.—A slave catcher by the name of J——, of Virginia, has been prowling about this State after one of his escaped victims, a girl about 18 years old. We learn by a passenger from Fond du Lac that he was there night before last, and we have heard that he was in this city to-day. His chattel is on free soil, and we fear the bloodhounds, officials and volunteers of this city can give him no help. Were the citizens of our mind, they would say to every frightened fugitive who came trembling to them for protection, Don't be afraid—stay in quietness and peace—no slave-catcher, official or unofficial, shall take you out of this city. And any man who attempted to take such escaped fugitive and reduce him to slavery, should be treated as a piratical scoundrel, and subjected to the indignities heaped upon the cowboys and tories of the Revolution. We hope to see the day when Wisconsin shall declare by legislative enactment, that every human being who treads here shall be free, and that every person—whether slave-claimant, slave-catcher, Marshal or private citizen—who attempts to reduce any individual to slavery, shall be punished as a kidnapper. *Then*, and not *till* then, will Wisconsin become a *truly Free State.*—*Milwaukee Free Democrat, April* 21.

SLAVE AND COOLY TRADE.—Information has been received from a correspondent at Havana of the arrival at that port of the Florida of Boston, commanded by George R. Nickerson, and owned by Wm. Parsons and Franklin Skinner, with 341 coolies, having lost 22 on the passage—17 by natural death and 5 drowned. Two other American ships are soon expected to arrive at Havana with coolies.

In 1856, there were the following arrivals with coolies: 3 Spanish vessels, with 892; 7 English vessels, with 1,846; 4 American vessels, with 1, 910; 1 Dutch vessel, with 319; total, 15 vessels, with 4,967 coolies.

During the first quarter of the present year there were 4 Dutch arrivals with 1,500 coolies; 1 Peruvian with 340; 1 American with 341, and 1 British with 435. Total, 7 vessels, with 2,616 coolies.

A correspondent at St. Paul de Loanda writes that the slave trade on that coast is now flourishing. It is said that five vessels have lately left with slaves. The Congo river and its neighbourhood has been the headquarters, and American gold is now quite plenty there, having been brought in vessels which clear from New York—some for Cape de Verds and some for Loanda, but which seldom arrive at those places.—*Washington Union, April* 27.

SOLEMN WARNING.—The Legislature of the slave State of Tennessee are about to be guilty of a great crime. Panic-stricken at the discovery, or supposed discovery, of a plot among the negroes to murder the white population, they propose to place their slaves under a bondage more galling than humanity has ever endured since the days of Pharaoh. The narrow range of pleasure that was heretofore allowed the slave is now to be ruthlessly interdicted. There are to be no more balls or frolicking parties; no more riding in wheeled vehicles; no more intercourse between the slaves on neighbouring estates—not even the husband to visit his wife, without a pass from his master!—no more of the consolations of religion—at least as proclaimed from black lips—while those who know the repugnance which even the respectable artisans of our own country have to attend the same church with their masters may conceive the disgust the negroes entertain for the sleek men who meekly preach to them the duty of obeying their masters! But thus it ever is. The first struggle for release is invariably met with the world-old response—"Ye are idle, ye are idle"; and therefore the burdens are made more grievous. But the God who righted the Israelites reigns in the earth still!—*London Christian Times.*

Everybody in Rhode Island remembers the anecdote of a man distinguished in political life,

Miscellaneous Department.

THE DEAD SECRET.

CHAPTER THE FIFTEENTH. MR. MUNDER ON THE SEAT OF JUDGMENT.

THE murmuring voices and the hurrying footsteps came nearer and nearer, then stopped altogether. After an interval of silence, one voice called out loudly, "Sarah! Sarah! where are you?" and the next instant Uncle Joseph appeared alone in the doorway that led into the north hall, looking eagerly all round him.

At first, the prostrate figure on the landing at the head of the stairs escaped his view. But the second time he looked in that direction, the dark dress, and the arm that lay just over the edge of the top stair, caught his eye. With a loud cry of terror and recognition, he flew across the hall, and ascended the stairs. Just as he was kneeling by Sarah's side, and raising her head on his arm, the steward, the housekeeper, and the maid, all three crowded together after him into the doorway.

"Water!" shouted the old man, gesticulating at them wildly with his disengaged hand. "She is here—she has fallen down—she is in a faint! Water! water!"

Mr. Munder looked at Mrs. Pentreath, Mrs. Pentreath looked at Betsey, Betsey looked at the ground. All three stood stock-still; all three seemed quite incapable of walking across the hall. If the science of physiognomy be not an entire delusion, the cause of this amazing unanimity was legibly written in their faces; in other words, they all three looked equally afraid of the ghost.

"Water, I say! Water!" reiterated Uncle Joseph, shaking his fist at them. "She is in a faint! Are you three at the door there, and not one heart of mercy among you? Water! water! water! Must I scream myself into fits before I can make you hear?"

"I'll get the water, ma'am," said Betsey, "if you or Mr. Munder will please to take it from here to the top of the stairs."

She ran to the kitchen, and came back with a glass of water, which she offered, with a respectful curtsey, first to the housekeeper, and then to the steward.

"How dare you ask us to carry things for you?" said Mrs. Pentreath, backing out of the doorway.

"Yes! how dare you ask us?" added Mr. Munder, backing after Mrs. Pentreath.

"Water!" shouted the old man for the third time. He drew his niece backward a little, so that she could be supported against the wall behind her. "Water! or I trample down this dungeon of a place about your ears!" he shouted, stamping with impatience and rage.

"If you please, sir, are you sure it's really the lady who is up there?" asked Betsey, advancing a few paces tremulously with the glass of water.

"Am I sure?" exclaimed Uncle Joseph, descending the stairs to meet her. "What fool's question is this? Who should it be?"

"The ghost, sir," said Betsey, advancing more and more slowly. "The ghost of the north rooms."

Uncle Joseph met her a few yards in advance of the foot of the stairs, took the glass of water from her with a gesture of contempt, and hastened back to his niece. As Betsey turned to effect her retreat, the bunch of keys lying on the pavement below the landing caught her eye. After a little hesitation, she mustered courage enough to pick them up, and then ran with them out of the hall as fast as her feet could carry her.

Meanwhile, Uncle Joseph was moistening his niece's lips with the water, and sprinkling it over her forehead. After a while, her breath began to come and go slowly, in faint sighs, the muscles of her face moved a little, and she feebly opened her eyes. They fixed affrightedly on the old man, without any expression of recognition. He made her drink a little water, and spoke to her gently, and so brought her back at last to herself. Her first words were, "Don't leave me." Her first action, when she was able to move, was the action of crouching closer to him.

"No fear, my child," he said soothingly; "I will keep by you. Tell me, Sarah, what has made you faint? What has frightened you so?"

"O, don't ask me! For God's sake, don't ask me!"

"There, there! I shall say nothing, then. Another mouthful of water? a little mouthful more?"

"Help me up, uncle; help me to try if I can stand."

"Not yet—not quite yet; patience for a little longer."

"O, help me! help me! I want to get away from the sight of those doors. If I can only go as far as the bottom of the stairs, I shall be better."

"So, so," said Uncle Joseph, assisting her to rise. "Wait now, and feel your feet on the ground. Lean on me, lean hard, lean heavy. Though I am only a light and a little man, I am solid as a rock. Have you been into the room?" he added, in a whisper. "Have you got the letter?"

She sighed bitterly, and laid her head on his shoulder with a weary despair.

"Why, Sarah, Sarah!" he exclaimed. "Have you been all this time away, and not got into the room yet?"

She raised her head as suddenly as she had laid it down, shuddered, and tried feebly to draw him towards the stairs. "I shall never see the Myrtle Room again—never, never, never more!" she said. "Let us go; I can walk; I am strong now. Uncle Joseph, if you love me, take me away from this house; away anywhere, so long as we are in the free air and the daylight again; anywhere, so long as we are out of sight of Porthgenna Tower."

Elevating his eyebrows in astonishment, but considerately refraining from asking any more questions, Uncle Joseph assisted his niece to descend the stairs. She was still so weak that she was obliged to pause on gaining the bottom of them to recover her strength. Seeing this, and feeling, as he led her afterwards across the hall, that she leaned more and more heavily on his arm at every fresh step, the old man, on arriving within speaking distance of Mr. Munder and Mrs. Pentreath, asked the housekeeper if she possessed any restorative drops which she would allow him to administer to his niece. Mrs. Pentreath's reply in the affirmative, though not very graciously spoken, was accompanied by an alacrity of action which showed that she was heartily rejoiced to take the first fair excuse for returning to the inhabited quarter of the house. Muttering something about showing the way to the place where the medicine chest was kept, she immediately retraced her steps along the passage to her own room; while Uncle Joseph, disregarding all Sarah's whispered assurances that she was well enough to depart without another moment of delay, followed her silently, leading his niece.

Mr. Munder, shaking his head, and looking wofully disconcerted, waited behind to lock the door of communication. When he had done this, and had given the keys to Betsey to carry back to their appointed place, he, in his turn, retired from the scene at a pace indecorously approaching to something like a run. On getting well away from the north hall, however, he regained his self-possession wonderfully. He abruptly slackened his pace, collected his scattered wits, and reflected a little, apparently with perfect satisfaction to himself; for when he entered the housekeeper's room, he had quite recovered his usual complacent solemnity of look and manner. Like the vast majority of densely stupid men, he felt intense pleasure in hearing himself talk, and he now discerned such an opportunity of indulging in that luxury, after the events that had just happened in the house, as he seldom enjoyed. There is only one kind of speaker who is quite certain never to break down under any stress of circumstances—the man whose capability of talking does not include any dangerous underlying capacity for knowing what he means. Among this favoured order of natural orators, Mr. Munder occupied a prominent rank—and he was now vindictively resolved to exercise his abilities on the two strangers, under pretence of asking for an explanation of their conduct, before he could suffer them to quit the house.

On entering the room, he found Uncle Joseph seated with his niece at the lower end of it, engaged in dropping some sal-volatile into a glass of water. At the upper end stood the housekeeper with an open medicine chest on the table before her. To this part of the room, Mr. Munder slowly advanced, with a portentous countenance; drew an arm-chair up to the table; sat himself down in it with extreme deliberation and care in the matter of settling his coat-tails; and immediately became, to all outward appearance, the very model, or picture, of a Lord Chief Justice in plain clothes.

Mrs. Pentreath, conscious from these preparations that something extraordinary was about to happen, seated herself a little behind the steward. Betsey restored the keys to their place on the nail in the wall, and was about to retire modestly to her proper kitchen sphere, when she was stopped by Mr. Munder.

"Wait, if you please," said the steward. "I shall have occasion to call on you presently, young woman, to make a plain statement."

Obedient Betsey waited near the door, terrified by the idea that she must have done something wrong, and that the steward was armed with inscrutable legal power to try, sentence, and punish her for the offence on the spot.

"Now, sir," said Mr. Munder, addressing Uncle Joseph as if he was the Speaker of the House of Commons, "if you have done with that sal-volatile, and if the person by your side has sufficiently recovered her senses to listen, I should wish to say a word or two to both of you."

At this exordium, Sarah tried affrightedly to rise from her chair; but her uncle caught her by the hand, and pressed her back in it. "Wait and rest," he whispered. "I shall take all the scolding on my own shoulder, and do all the talking with my own tongue. As soon as you are fit to walk again, I promise you this: whether the big man has said his word or two, or has not said it, we will quietly get up and go our ways out of the house."

"Up to the present moment," said Mr. Munder, "I have refrained from expressing an opinion. The time has now come, as it appears to me and Mrs. Pentreath, when, holding a position of trust as I do, in this establishment, and being accountable, and indeed responsible, as I am, for what takes place in it, and feeling, as I must, that things cannot be allowed, or even permitted, to rest as they are—it is my duty to say that I think your conduct is very extraordinary." Directing this forcible conclusion to his sentence straight at Sarah, Mr. Munder leaned back in his chair, quite full of words and quite empty of meaning, to collect himself comfortably for his next effort.

"My only desire," he resumed, with a soft and plaintive impartiality, "is to act fairly by all parties. I don't wish to frighten anybody, or to startle anybody, or even to terrify anybody. I wish to state remarkable facts of a singular nature. I wish to unravel, or, if you please, the expression being plainer to all capacities, which is all I want to be, to make out, what I may term, with perfect propriety—events. And when I have done that, I should wish to put it to you, ma'am, and to you, sir, whether—I say, I should wish to put it to you both, calmly, and impartially, and politely, and plainly, and smoothly—and when I say smoothly, I mean quietly—whether, in short, whether you are not both of you bound to explain yourselves."

Mr. Munder paused, to let that last irresistible appeal work its way to the consciences of the persons whom he addressed. The housekeeper took advantage of the silence to cough, as congregations cough just before the sermon, apparently on the principle of getting rid of bodily infirmities beforehand, in order to give the mind free play for undisturbed intellectual enjoyment. Betsey, following Mrs. Pentreath's lead, indulged in a cough on her own account—of the faint, distrustful sort. Uncle Joseph sat perfectly easy and undismayed, still holding his niece's hand in his, and giving it a little squeeze, from time to time, when the steward's oratory became particularly involved and impressive. Sarah never moved, never looked up, never lost the expression of terrified restraint which had taken possession of her face from the first moment when she entered the housekeeper's room.

"Now, what are the facts, and circumstances, and events?" proceeded Mr. Munder, leaning back in his chair, in calm enjoyment of the sound of his own voice. "You, ma'am, and you, sir, ring at the bell of the door of this Mansion" (here he looked hard at Uncle Joseph, as much as to say, "I don't give up that point about the house being a Mansion, you see, even on the judgment-seat") "you are let in, or, rather, admitted. You, sir, assert that you wish to inspect the Mansion (you say 'see the house,' but, being a foreigner, we are not surprised at your making a little mistake of that sort); you, ma'am, coincide, and even agree, in that request. What follows? You are shown over the mansion. It is not usual to show strangers over it, but we happen to have certain reasons——"

Sarah started. "What reasons?" she asked, looking up quickly.

Uncle Joseph felt her hand turn cold and tremble in his. "Hush! hush!" he said, "leave the talking to me."

At the same moment, Mrs. Pentreath pulled Mr. Munder warily by the coat-tail, and whispered to him to be careful. "Mrs. Frankland's letter," she said in his ear, "tells us particularly not to let it be suspected that we are acting under orders."

"Don't you fancy, Mrs. Pentreath, that I forget what I ought to remember," rejoined Mr. Munder—who had forgotten, nevertheless. "And don't you imagine that I was going to commit myself" (the very thing which he had just been on the point of doing). "Leave this business in my hands, if you will be so good. What reasons did you say, ma'am?" he added aloud, addressing himself to Sarah. "Never you mind about reasons; we have not got to do with them now; we have got to do with facts, and circumstances, and events. Be so good as to remember that, and to listen to what I was saying, and not to interrupt me again. I was observing, or remarking, that you, sir, and you, ma'am, were shown over this Mansion. You were conducted, and indeed led, up the west staircase—the Spacious west staircase, sir!—You were shown with politeness, and even with courtesy, through the breakfast-room, the library, and the drawing-room. In that drawing-room, you, sir, indulge in outrageous, and, I will add, in violent language. In that drawing-room you, ma'am, disappear, or rather go, altogether out of sight. Such conduct as this, so highly unparalleled, so entirely unprecedented, and so very unusual, causes Mrs. Pentreath and myself to feel——" Here Mr. Munder stopped, at a loss for a word for the first time.

"Astonished," suggested Mrs. Pentreath, after a long interval of silence.

"No, ma'am!" retorted Mr. Munder severely. "Nothing of the sort. We were not at all astonished; we were—surprised. And what followed and succeeded that? What did you and I hear, sir, on the first-floor?" (looking sternly at Uncle Joseph). "And what did you hear, Mrs. Pentreath, while you were searching for the missing and absent party on the second-floor? What?"

Thus personally appealed to, the housekeeper answered briefly: "A scream."

"No! no! no!" said Mr. Munder, fretfully tapping his hand on the table. "A screech, Mr. Pentreath—a screech. And what is the meaning, purport and upshot of that screech? Young woman!" (here Mr. Munder turned suddenly on Betsey)—"we have now traced these extraordinary, these singular, and indeed these odd, facts and circumstances as far as you. Have the goodness to step forward, and tell us, in the presence of these two parties, how you came to utter, or give, what Mrs. Pentreath calls a scream, but what I call a screech. A plain statement will do, my good girl—quite a plain statement, if you please. And, young woman, one word more—speak up. You understand me? Speak up!"

Covered with confusion by the public and solemn nature of this appeal, Betsey, on starting with her statement, unconsciously followed the oratorical example of no less a person than Mr. Munder himself; that is to say, she spoke on the principle of drowning the smallest possible infusion of ideas in the largest possible dilution of words. Extricated from the mesh of verbal entanglement in which she contrived to involve it, her statement may be not unfairly represented as simply consisting of the following fact:

First, Betsey had to relate that she happened to be just taking the lid off a saucepan, on the kitchen fire, when she heard, in the neighbourhood of the housekeeper's room, a sound of hurried footsteps (vernacularly termed by the witness, a "scurrying of somebody's feet"). Secondly, Bestey, on leaving the kitchen to ascertain what the sound meant, heard the footsteps retreating rapidly along the passage which led to the north side of the house, and, stimulated by curiosity, followed the sound of them for a certain distance. Thirdly, at a sharp turn in the passage, Betsey stopped short, despairing of overtaking the person whose footsteps she heard, and feeling also a sense of dread (termed by the witness "creeping of the flesh") at the idea of venturing alone, even in broad daylight, into the ghostly quarter of the house. Fourthly, while still hesitating at the turn in the passage, Betsey heard "the lock of a door go," and, stimulated afresh by curiosity, advanced a few steps farther—then stopped again, debating within herself the difficult and dreadful question: whether it is the usual habit and custom of ghosts in general, when passing from one place to another, to unlock any closed door which may happen to be in their way, or to save trouble by simply passing through it? Fifthly, after long deliberation, and many false starts, forward towards the north hall, and backward towards the kitchen, Betsey decided that it was the immemorial custom of all ghosts to pass through doors and not to unlock them. Sixthly, fortified by this conviction, Betsey went on boldly close to the door, when she suddenly heard a loud report as of some heavy body falling (graphically termed by the witness a "banging scrash"). Seventhly, the noise frightened Betsey out of her wits, brought her heart up into her mouth, and took away her breath. Eighthly, and lastly, on recovering breath enough to scream (or screech), Betsey did, with might and main, scream (and screech), running back towards the kitchen as fast as her legs would carry her, with all her hair "standing up on end," and all her flesh "in a crawl" from the crown of her head to the soles of her feet.

"Just so! just so!" said Mr. Munder, when the statement came to a close—as if the sight of a young woman with all her hair standing on end, and all her flesh in a crawl, were an ordinary result of his daily experience of female humanity. "Just so! You may stand back, my good girl—you may stand back. There is nothing to smile at, sir," he continued, sternly addressing Uncle Joseph, who had been excessively amused by Betsey's manner of delivering her evidence. "You would be doing better to carry, or rather transport, your mind back to what followed and succeeded the young woman's screech. What did we all do, sir? We rushed to the spot, and we ran to the place. And what did we all see, sir? We saw *you*, ma'am, lying horizontally prostrate, on the top of the landing of the first of the flight of the north stairs; and we saw those keys now hanging up yonder, abstracted, and purloined, and, as it were, snatched, from their place in this room, and lying horizontally prostrate likewise, on the floor of the hall. There are the facts, the circumstances, the events, laid, or rather placed, before you. What have you got to say to them? Yes! what have you got to say to them? I call upon you both solemnly, and, I will add, seriously!—in my own name, in the name of Mrs. Penthreath, in the name of our employers, in the name of decency, in the name of wonder—what do you mean by it?"

With that fiery conclusion, Mr. Munder struck his fist on the table, and waited with a stare of merciless expectation for anything in the shape of an answer, an explanation or a defence which the culprits at the bottom of the room might be disposed to offer.

"Tell him anything," whispered Sarah to the old man. "Anything to keep him quiet; anything to make him let us go! After what I have suffered, these people will drive me mad!"

Never very quick at inventing an excuse, and perfectly ignorant besides of what had really happened to his niece while she was alone in the north hall, Uncle Joseph, with the best will in the world to prove himself equal to the emergency, felt considerable difficulty in deciding what he should say or do. Determined, however, at all hazards, to spare Sarah any useless suffering, and to remove her from the house as speedily as possible, he rose to take the responsibility of speaking on himself, looking hard, before he opened his lips, at Mr. Munder, who immediately leaned forward on the table, with his hand on his ear. Uncle Joseph acknowledged this polite act of attention with one of his fantastic bows; and then replied to the whole of the steward's long harangue, in these six unanswerable words:

"I wish you good day, sir!"

"How dare you wish me anything of the sort!" cried Mr. Munder, jumping out of his chair in violent indignation. "How dare you trifle with a serious subject and a serious question in that way? Wish me good day, indeed! Do you suppose I am going to let you out of this house without hearing from you, or from that person who is most improperly whispering to you at this very moment, some explanation of the abstracting and purloining and snatching of the keys of the north rooms?"

"Ah! it is that you want to know?" said Uncle Joseph, stimulated to plunge headlong into an excuse by the increasing agitation and terror of his niece. "See, now! I shall explain. What was it, dear and good sir, that we said when we were first let in? This: 'We have come to see the house. Now, there is a north side to the house, and a west side to the house. Good! That is two sides; and I and my niece are two people; and we divide ourselves in two, to see the two sides. I am the half that goes west, with you and the dear good lady behind there. My niece there is the other half that goes north, all by herself, and drops the keys, and falls into a faint, because in that old part of the house it is what you call musty-fusty, and there is smell of tombs and spiders, and that is all the explanation, and quite enough, too. I wish you good day, sir."

"Damme! if ever I met with the like of you before!" roared Mr. Munder, entirely forgetting his dignity, his respectability, and his long words, in the exasperation of the moment. "You are going to have it all your own way, are you, Mr. Foreigner? You will walk out of this place when you please, will you, Mr. Foreigner? We will see what the justice of the peace for this district has to say to that," cried Mr. Munder, recovering his solemn manner and his lofty phraseology. "Property in this house is confided to my care; unless I hear some satisfactory explanation of the purloining of those keys, hanging up there, sir, on that wall, sir, before your eyes, sir—I shall consider it my duty to detain you, and the person with you, until I can get legal advice, and lawful advice, and magisterial advice. Do you hear that, sir?"

Uncle Joseph's ruddy cheeks suddenly deepened in colour, and his face assumed an expression which made the housekeeper rather uneasy, and which had an irresistibly cooling effect on the heat of Mr. Munder's anger. "You will keep us here? *You?*" said the old man, speaking very quietly, and looking very steadily at the steward. "Now, see. I take this lady (courage, my child, courage! there is nothing to tremble for)—I take this lady with me; I throw that door open—so! I stand and wait before it; and I say to you, 'Shut that door against us, if you dare.'"

At this defiance, Mr. Munder advanced a few steps, and then stopped. If Uncle Joseph's steady look at him had wavered for an instant, he would have closed the door.

"I say again," repeated the old man, "shut it against us, if you dare. The laws and customs of your country, sir, have made me an Englishman. If you can talk into one ear of a magistrate, I can talk into the other. If he must listen to you, a citizen of this country, he must listen to me, a citizen of this country also. Say the word, if you please. Do you accuse? or do you threaten? or do you shut the door?"

Before Mr. Munder could reply to any one of these three direct questions, the housekeeper begged him to return to his chair, and to speak to her. As he resumed his place, she whispered to him, in warning tones, "Remember Mrs. Frankland's letter!"

At the same moment, Uncle Joseph, considering that he had waited long enough, took a step to the door. He was prevented from advancing any farther by his niece, who caught him suddenly by the arm, and said in his ear, "Look! they are whispering about us again!"

"Well!" said Mr. Munder, replying to the housekeeper. "I do remember Mrs. Frankland's letter, ma'am, and what then?"

"Hush! not so loud," whispered Mrs. Pentreath. "I don't presume, Mr. Munder, to differ in opinion with you; but I want to ask one or two questions. Do you think we have any charge that a magistrate would listen to, to bring against these people?"

Mr. Munder looked puzzled, and seemed, for once in a way, to be at a loss for an answer.

"Does what you remember of Mrs. Frankland's letter," pursued the housekeeper, "incline you to think that she would be pleased at a public exposure of what had happened in the house? She tells us to take *private* notice of that woman's conduct, and to follow her *unperceived* when she goes away. I don't venture on the liberty of advising you, Mr. Munder, but, as far as regards myself, I wash my hands of all responsibility, if we do anything but follow Mrs. Frankland's instructions (as she herself tells us), to the letter."

Mr. Munder hesitated. Uncle Joseph, who had paused for a minute when Sarah directed his attention to the whispering at the upper end of the room, now drew her on slowly with him to the door. "Betzi, my dear," he said, addressing the maid, with perfect coolness and composure; "we are strangers here; will you be so kind to us as to show the way out?"

Betsey looked at the housekeeper, who motioned her to appeal for orders to the steward. Mr. Munder was sorely tempted, for the sake of his own importance, to insist on instantly carrying out the violent measures to which he had threatened to have recourse; but Mrs. Pentreath's objections made him pause in spite of himself—not at all on account of their validity, as abstract objections, but purely on account of their close connection with his own personal interest in not imperilling his position with his employers by the commission of a blunder which they might never forgive.

"Betzi, my dear," repeated Uncle Joseph, "has all this talking been too much for your ears? has it made you deaf?"

"Wait!" cried Mr. Munder, impatiently. "I insist on your waiting, sir!"

"You insist? Well, well, because you are an uncivil man is no reason why I should be an uncivil man, too. We will wait a little, sir, if you have anything more to say." Making that concession to the claims of politeness, Uncle Joseph walked gently backwards and forwards with his niece in the passage outside the door. "Sarah, my child, I have frightened the man of the big words," he whispered. "Try not to tremble so much—we shall soon be out in the fresh air again."

In the meantime, Mr. Munder continued his whispered conversation with the housekeeper, making a desperate effort, in the midst of his perplexities, to maintain his customary air of patronage, and his customary assumption of superiority. "There is a great deal of truth, ma'am," he softly began, "a great deal of truth certainly, in what you say. But you are talking of the woman, while I am talking of the man. Do you mean to tell me that I am to let him go, after what has happened, without at least insisting on his giving me his name and address?"

"Do you put trust enough in the foreigner to believe that he would give you his right name and address if you asked him?" enquired Mrs. Pentreath. "With submission to your better judgment, I must confess that I don't. But supposing you were to detain him and charge him before the magistrate—and how are you to do that, the magistrate's house being, I suppose, about a couple of hours' walk from here, is more than I can tell—you must surely risk offending Mrs. Frankland by detaining the woman and charging the woman as well; for, after all, Mr. Munder, though I believe the foreigner to be capable of anything, it was the woman who took the keys, was it not?"

"Quite so, quite so!" said Mr. Munder, whose sleepy eyes were now opened to this plain and straightforward view of the case for the first time. "I was, oddly enough, putting that point to myself, Mrs. Pentreath, just before you happened to speak of it. Yes, yes, yes—just so, just so!"

"I can't help thinking," continued the housekeeper, in a mysterious whisper, "that the best plan, and the plan most in accordance with our instructions, is to let them both go, as if we did not care to demean ourselves by any more quarrelling or arguing with them; and to have them followed to the next place they stop at. The gardener's boy, Jacob, is weeding the broad-walk, in the west garden, this afternoon. These people have not seen him about the premises, and need not see him, if they are let out again by the south door. Jacob is a sharp lad, as you know; and, if he was properly instructed, I really don't see——"

"It is a most singular circumstance, Mrs. Pentreath," interposed Mr. Munder, with the gravity of consummate assurance; "but when I first sat down to this table, that idea about Jacob occurred to me. What with the effort of speaking, and the heat of argument, I got led away from it in the most unaccountable way——"

Here, Uncle Joseph, whose stock of patience and politeness was getting exhausted, put his head into the room again.

"I shall have one last word to address to you, sir, in a moment," said Mr. Munder, before the old man could speak. "Don't you suppose that your blustering and your bullying has had any effect on me. It may do with foreigners, sir; but it won't do with Englishmen, I can tell you."

Uncle Joseph shrugged his shoulders, smiled, and rejoined his niece in the passage outside. While the housekeeper and the steward had been conferring together, Sarah had been trying hard to persuade her uncle to profit by her knowledge of the passage that led to the south door, and to slip away unperceived. But the old man steadily refused to be guided by her advice. "I will not go out of a place guiltily," he said, "when I have done no harm. Nothing shall persuade me to put myself, or to put you, in the wrong. I am not a man of much wits; but let my conscience guide me, and so long I shall go right. They let us in here, Sarah, of their own accord; and they shall let us out of their own accord, also."

"Mr. Munder! Mr. Munder!" whispered the housekeeper, interfering to stop a fresh explosion of the steward's indignation, which threatened to break out at the contempt implied by the shrugging of Uncle Joseph's shoulders, "while you are speaking to that audacious man, shall I slip into the garden and give Jacob his instructions?"

Mr. Munder paused before answering—tried hard to see a more dignified way out of the dilemma in which he had placed himself than the way suggested by the housekeeper—failed entirely to discern anything of the sort—swallowed his indignation at one heroic gulp—and replied emphatically in two words: "Go, ma'am?"

"What does that mean? what has she gone that way for?" said Sarah to her uncle in a quick, suspicious whisper, as the housekeeper brushed hastily by them, on her way to the west garden.

Before there was time to answer the question, it was followed by another, put by Mr. Munder.

"Now, sir!" said the steward, standing in the doorway, with his hands under his coat-tails and his head very high in the air. "Now, sir, and now, ma'am, for my last word! Am I to have a proper explanation of the abstracting and purloining of those keys, or am I not?"

"Certainly, sir, you are to have the explanation," replied Uncle Joseph. "It is, if you please, the same explanation that I had the honour of giving to you a little while ago. Do you wish to hear it again? It is all the explanation we have got about us."

"Oh! it is, is it?" said Mr. Munder. "Then all I have to say to both of you is——leave the house directly! Directly!" he added, in his most coarsely offensive tones, taking refuge in the insolence of authority, from the dim consciousness of the absurdity of his own position, which would force itself on him, even while he spoke. "Yes, sir!" he continued, growing more and more angry at the composure with which Uncle Joseph listened to him. "Yes, sir! you may bow and scrape, and jabber your broken English somewhere else. I won't put up with you here. I have reflected with myself, and reasoned with myself, and thought with myself, and asked myself, calmly—as Englishmen always do—if it was any use making you of any importance, and I have come to a conclusion, and that conclusion is—no, it isn't! Don't you go away with a notion that your blusterings and your bullyings have had any effect on me. (Show them out, Betsey!) I consider you beneath—aye, sir, and below!—my notice. (Show them out!) I wash my hands of you, and I dismiss you (show them out!), and I survey you, and I look upon you, and I behold you, with contempt!"

"And I, sir," returned the object of all this withering derision, with the most exasperating politeness, "I shall say, for having your contempt, what I could by no means have said for having your respect, which is, briefly—thank you. I, the small foreigner, take the contempt of you, the big Englishman, as the greatest compliment that can be paid from a man of your composition to a man of mine." With that, Uncle Joseph made a last fantastic bow, took his niece's arm, and followed Betsey along the passages that led to the south door, leaving Mr. Munder to compose a fit retort at his leisure.

Ten minutes later, the housekeeper returned breathless to her room, and found the steward walking backwards and forwards in a high state of irritation.

"Pray make your mind easy, Mr. Munder," she said. "They are both clear of the house at last, and Jacob has got them well in view on the path over the moor."

NATIONAL HYMN OF THE SWISS.

The following is a literal translation of the National Hymn "Rufst du mein Vaterland," which lately has been chanted in the open air wherever a crowd of Swiss met together:

When thou dost call us, Fatherland,
Our hearts and arms are ready for thy service;
Helvetia, hail!
Thou seest thy sons still here,
As in the days of St. Jacques,
Ready to fly to the combat.

Wherever the girdle of thine Alps does not protect thee,
Rampart posted by God,
There we shall post ourselves,
Like thine ancient mountains,
Never growing pale before danger,
Smiling at the death-blow, and laughing at pain.

Land of the Alps, hast thou not nursed us,
Like a tender and faithful mother?
Is it not thou that has made us strong and free?
So when adversity comes, when danger threatens thee,
Then to shed our blood for thee
Shall be our dearest labour.

Let our courage be calm,
Like yon Alpine lake beside the glacier,
Unmoved by breath of wind;
But as the tempest wakes its waters to rage,
So let us, wakened for the combat,
Fury meet with fury.

As the avalanche, bounding swift as lightning,
Crushes everything beneath its weight,
And makes a tomb around it,
So, when the sunny shall draw near,
Let our fire, bearing death around,
Sweep the paths of our Alps.

Free, let us be free forever;
Be that our war-cry,
Let it echo in our hearts!
Let him be free who can dare death;
Let him be free who can march onward like a hero,
Another Tell, without casting one look behind.

For all that, may peace smile on us,
After the bloody sport of battles.
Fatherland! would it not be better still
To lay aside the weapons of slaughter,
And labour in peace for thy bliss?
Dost thou not invite us to this?

Gleanings from Foreign Publications.

MANNERS OF THE TURKS.—I think the Turks preeminently well-bred; and this attribute seems to belong naturally to them, however elevated the position may be which they have attained, however mean or sordid that from which they have emerged. * * * Among the people there is a disposition to be obliging and friendly. We Americans can copy the despised Turk to advantage in these respects.—*Carlisle's Diary in Turkish and Greek Waters.*

——HONOURS TO THE MEMORY OF LUTHER.—Not less than four different monuments in honour of Luther and the Reformation are being planned at this moment in Germany. The hamlet of Mohrs, Luther's village home, is to have a statue of the Reformer cast in bronze. Another statue is to be erected in Worms, and on the site of the so-called "Retscher" at Speyer (where, in 1529, the evangelical princes and States of the Empire signed that protest, which, afterwards, gave the new Church its name), in memory of that important event a Lutheran Church will be built. Lastly, the well-known "Lutherbrunen" near Altenstein, in the vicinity of which Luther, or his return from Worms, was led away to the Wartburg, has been adorned with a memorial tablet, and a suitable artistic inclosure.

——"SAUCE."—One of the most perfect illustrations of "sauce," in its popular sense, with which I am acquainted, is conveyed in the reply once given by a French *curé* to his bishop. It is a regulation made by canonical law, that a priest cannot keep a female servant to manage his household, unless she be of the assigned age of at least forty years. It once happened that a bishop dined with a *curé*, at whose house the prelate had arrived in the course of a visitation tour. On that occasion he found that they were waited on at dinner by two quietly pretty female attendants, of some twenty years each. When diocesan and the subordinate were once more alone, the former remarked on the uncanonical condition of the household, and asked the *curé* if he were not aware that, by rule of the church, he could maintain but one menagère, who must have attained at least forty years of age? "I am quite aware of it, Monseigneur," said the rubicund *curé*, "but, as you see, I prefer having my housekeeper in two volumes!"—*Table Trails.*

——MOVEMENTS OF INVALIDS.—Ordinarily speaking, when a man in England has weak lungs and a strong purse, he writes sentimental letters, reads serious books, takes leave of his friends, burns certain cherished objects, and sets out for Madeira—where idlers at the landing-place criticise his symptoms, and speculate jocularly on the chances of his getting back again. We have said Madeira, but the truth is that Egypt is every year as full of wealthy invalids, in the Winter, as Torquay, Ventnor, or Madeira itself. And, indeed, a sunny Winter in Egypt is a thing that all the world may enjoy. The one trifling requisite is—power of paying for the enjoyment. With those so privileged, a Winter in Egypt is becoming as fashionable as a Winter in London used to be in the days of Squire Richard and exceptionable novels. Down to the month of March nothing can well be more delicious. After that time the sun withers you with a ferocity equalling the contemporary east wind at home—wind which authorized Pope's fine gentleman to

Grow sick, and damn the climate like a Lord.

—*London Athenæum.*

——MEN ALWAYS FIT FOR FREEDOM.—There is only one cure for the evils which newly-acquired freedom produces, and that cure is freedom! When a prisoner leaves his cell, he cannot bear the light of day; he is unable to discriminate colours, to recognise faces; but the remedy is not to remand him into his dungeon, but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and bewilder nations which have become half blind in the house of bondage; but let them gaze on, and they will soon be able to bear it. In a few years men learn to reason; the extreme violence of opinion subsides; hostile theories correct each other; the scattered elements of truth cease to conflict, and begin to coalesce; and, at length, a system of justice and order is educed out of the chaos. Many politicians of our time are in the habit of laying it down as a self-evident proposition that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learned to swim! If men are to wait for liberty till they become wise and good in slavery, they may, indeed, wait forever!—*T. B. Macaulay.*

——A NARROW ESCAPE.—M. Charles Maurice, the French journalist, in his "Historic Anecdotes," relates the following:

"A man had been condemned to death during the Proconsulate of Lyons, and on the day of execution there were twelve in the cart. In such cases, whether it was out of refinement of cruelty, from indifference, or to render the hecatomb more easy and prompt, the miserable men were placed under the scaffold, so that the blood of the victims fell upon them. Eleven had been executed, when the assistants, oblivious of the number, began to take the machinery to pieces, the crowd looking on whilst the twelfth remained below, without power to speak or move, indeed half dead with horror. Among those present, however, one man noticed him. He was a butcher. Creeping up to the cart beneath the scaffold, he took a nightcap out of one pocket and a knife out of the other, then putting the one on the prisoner's head, with the latter he severed the cord that bound his hands, behind his back, and, taking him by the arm, walked away with him, as if it was some one faint with the terror of the spectacle. Nobody took notice of them. Dragging the victim along, rather than leading him, for the poor man had lost almost all consciousness, he at length got him into a coffee house, where he was soon brought to himself."

——INFANTS.—This is a hard world for babies. We have had experience enough of the dear little creatures to feel keenly the hardships of their state, and to rejoice greatly in anything that promises to make it easier for them, or that may help in any measure to carry their tender and precious life safe through the perils which threaten it. Then, too, the sad legacy of maternal sufferings appeals with not less force to the deepest and holiest sympathies of us men, in whatsoever holds out any prospect of relief and safety to "all women in the perils of childbirth," and in the self-forgetting anxieties of motherhood respecting those main sweeteners of our earthly existence. For what were this world, what could it be, to us, without the purity, the innocence, the frolicsome happiness, the moral sunshine of little children? They are indeed the very best fragrance that has survived the wrecks of Paradise. And we can but pity the man who does not so regard them; nay, we more than pity him: we *fear* him too, even as we would

The man that hath no music in himself,
Nor is not mov'd by concord of sweet sounds.

—*Church Monthly.*

——VIEWS ON HISTORY.—To be entirely just in our estimate of other ages is not difficult—it is impossible. Even what is passing in our presence we see but through a glass darkly. The mind, as well as the eye, adds something of its own, but an image, even of the clearest object, can be painted upon it. And in historical inquiries, the most instructed thinkers have but a limited advantage over the most illiterate. Those who know the most approach least to agreement. The most careful investigations are diverging roads; the further men travel upon them, the greater the interval by which they are divided. In the eyes of David Hume, the history of the Saxon princes is "the scuffling of kites and crows." Father Newman would mortify the conceit of a degenerate England by pointing to the sixty saints and the hundred confessors who were trained in her royal palaces for the Calendar of the Blessed. How vast a chasm yawns between these two conceptions of the same era! Through what common term can the student pass from one into the other? Or, take an instance yet more noticeable. The history of England scarcely interests Mr. Macaulay before the Revolution of the seventeenth century. To Lord John Russell, the Reformation was the first outcome from centuries of folly and ferocity; and Mr. Hallam's more temperate language softens, without concealing, a similar conclusion. These writers have all studied what they describe. Mr. Carlyle has studied the same subject with power at least equal to theirs, and to him the greatness of English character was waning with the dawn of English literature; the race of heroes was already falling. The era of action was yielding before the era of speech. —*Fraser's Magazine.*

—— INFLUENCE OF THE NEWSPAPER.—Thinking men often deplore the frivolous nature of the reading of our age, and the waste of time and intellect over the countless newspapers which find their way into the counting-room and parlour. But there is a bright as well as a dark side to the picture, and papers conducted with eminent ability are important educators of a nation. The poet Croly speaks in the following eulogistic strain of the daily and weekly p s:

"The newspaper, the most influential of all human works, is the creation of printing. It is to the honour of England that, in this country, it approaches nearest to excellence, in intellectual vigour, in variety of knowledge, in extent of information and in patriotic principle. It has, like all the works of man, occasional imperfections, and, perhaps, the most prominent are its too minute details of offences against public purity. But there is scarcely a newspaper in this age which would not have been regarded as a triumph of ability in the last. In fact, the newspaper of England is the great practical teacher of the people. Its constant and universal teaching alone accounts for the superior intelligence of the population. Schools, lecture-rooms and universities, important as they all are, altogether fall behind it in public effect, or find that, to retain their influence, they must follow in its steps.

"Those steps may now and then turn from the right road, but their native tendency is forward and upward. This intellectual giant always advances, and carries the country with him to a height which no other country, ancient or modern, ever attained, or, perhaps, ever hoped to attain. If, in an age of foreign convulsion, England has undergone no catastrophe—if, in the fall of monarchies, she has preserved her heriditary throne—if, in the mingled infidelity and superstition of the continent, which, like the mingled fetters and frenzy of a lunatic hospital, have, in our day, exhibited the lowest humiliation of our nature, she has preserved her freedom and her religion—I attribute all, under God, to the vigour and intelligence of public investigation, the incessant urgency of appeal to the public mind, the living organization of which the heart is the Press of England."

—— FEMALE LIFE IN TURKEY.